

A
TREATISE OF
the Vocations,
or,
Callings of men, with the
sorts and kinds of them, and the
right vse thereof.

Written by Mr. W. Perkins.

Prov. 10. 17.

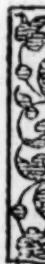
*The memoriall of the iust shall be blessed: but
the name of the wicked shall rot.*



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to the Vniuersitie of Cambridge. 1603.

*And are to be sold in Pauls Churchyard at the signe
of the Crowne by Simon Waterfon.*

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TO THE WOR- SHIPFULL Mr. ROBERT

Tailor Esquire, one of the Tellers in her

*Majesties Exchequer, my very
good friend.*



Xperience teacheth, and
it is a true Conclusion
propounded and proo-
ued in the Scriptures of
the old and new Testa-
ment, that as God in the
beginning by his omni-

Gen. I. 6

potēt power established the whole frame of
the heauens and the earth, so he hath in his
wisdome directed them, and all things con-
tained in them, vnto one maine ende, the ma-
nifestation of his glorie. Whereunto, though
euery thing created, by his appointment, ac-
cording to the law of creatiō, & the principles
of it owne entire nature, is, and ought to be
referred; yet among the works of God, some
doe more principally and directly make for
that purpose, as namely Man, whome God
had indued with the gifts of vnderstanding
and knowledge, and in whome he hath in-
grauen his owne image in righteousnes and
true holinesse. Now if the question be, how

Prov. 16. 4.
Rom. 11. 36.

The epistle Dedicatorie.

man being fallen from that integritie wherein he was created, and having brought a confusion vpon the whole world by the fall, should yet be fitted and framed for such an ende: The answer is, that God, who is able to draw light out of darkenesse, and to rectifie things that are confounded, hath in great wisdom, set an order in mankind, which by certaine degrees tendeth directly to the advancement of his owne glorie. For in the first place, he would haue man to acknowledge him his soueraigne Lord, and serue him immediately in the duties of faith and obedience. Secondly, it is his will, that man beeing made a sociable creature, apt to conuerse with his owne kind, should doe seruice vnto himselfe by seruing of man in the duties of loue. Thirdly, he would not that men conuersing each with other, should be as wandring Rechabites, tied to no certen place or calling, and therefore bindeth all men, both by speciall assignment vnto Adam in his innocence, and by particular commandement to him and all his posteritie, to be confined within some certaine state and condition of life, in the familie, in the Common wealth, or in the Church. Lastly, that man should vse the place and office assigned vnto him by God in a holy manner, performing the duties and

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The epistle Dedicatorie.

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nixed vnto it in faith and obedience, and es-
chewing those vices that vsually attend vpon
it, with all care and circumspection. In this
manner, hath God disposed the whole estate
of mankind, for the accomplishment of the
aforesaid ende, the honour and glorie of his
name.

Against this order, doe offend at this day
two sorts of men. The first, are such as liue in
the bosome of the Church, and are not ran-
ged within the compasse of any calling or
condition of life, wherein they might gaine
glorie vnto God, or good vnto men. Vnder
these are comprehended all Popish Votaries,
as Monkes, Friers, &c. who haue beene iustly
condemned of ancient times for theeues and
robbers, because liuing apart from the com-
mon societies of men, they are neither the
members of any bodie, nor maintainers of a-
ny of the three states before named. And to
them may be referred all wandring & strag-
ling persons, who hauing no settled place of
abode, and beeing neither members of any
ciuill societie, nor annexed to any particular
Church, haue no personall calling wherein
to liue, and therefore cannot either glorifie
their Creator, or doe the least good vnto
men. The liues of these persons, are so much
the more odious, because they are like the vn-

Socrates hist.
Ecclesiast.
lib. 4. cap. 18.
August de
op. Monachorum.

The epistle Dedicatorie.

profitable drone, that bringeth nothing into the hiue, and yet feedes of the honie, that is brought in by the labours of others. Another sort of men, are they, who indeede are called vnto some certaine condition & trade of life, wherein they do walke, & yeeld some benefit vnto others; and yet they are greatly to be blamed, in respect of their want in the right vse and exercise of their callings. For though they may be skilfull and expert in their kind, yet they erre in the maine point, in that they doe not practise their personall callings in, and with the generall. Whereas on the contrarie, the principall scope of their liues, ought to be the honouring of God in the seruice of men; and the rule of direction for the attainment of that end, is nothing els, but a constant performance of the duties of the morall Law, in that very calling wherein they be placed.

A remedie for these and sundrie more corruptions incident vnto the liues of men, as also a warning to those that offend in this kind, the Authour hereof, whose memorie is blessed, hath presented vnto our view in the discourse following: wherein are handled at large, out of the word of God, the differences, & right vse of all callings whatsoever. In publishing whereof, I haue thought good to make choice
of

The epistle Dedicatorie.

of your W. to whose protection I might commend the same, and that vpon these considerations. First, because you are and haue ben an ancient fauorer and wel-willer to learning and learned men, whereof amongst the rest, our Colledge hath alreadie had very sufficient testimonie, for which it doth acknowledge you by the name of a louing and liberrall benefactour. Secondly, for that (in my knowledge) you were very louingly affected vnto the Author of this treatise whilest he liued, hauing alwaies a reuerent opinion of his gifts, and wishing him encouragement in all his proceedings. Beside these respects, it is my desire, by this dedication, to giue vnto you some testimonie of a thankfull mind for your loue and kindnes towards me. And thus crauing your acceptation hereof, I take my leaue, and commend you with all your affaires to the grace and fauour of God.
Cambridge. Febr. 16. 1602.

*Your Worsh. in all kindnes
to command, T. P.*

An Aduertisment to the

Reader, and to all Printers and publishers
of M. Perkins his bookes.



104.16.6.

*I*t is a speech uttered by the wise man in his Proverbs, worthie thy due obseruation, (Christian Reader) that, He which sends a message by the hande of a foole, is as he that cuts off his feete, or that drinketh some hurtfull thing. By the foole, Salomon meaneth any one, that undertakes a businesse in the behalfe of another, without aduise or due consideration, either of the weight of the thing it selfe, or of the partie to whome it belongeth. By the cutting off the feete, the want of wit, skill, and dexteritie, for the carriage and conueyance of the businesse, in good and seemely manner. And the drinking of a noisome thing importeth not onely the grieve, but also the hurt and preiudice that groweth vnto him, whose affaires are either not at all, or very ill dispatched by so foolish and witlesse a messenger. Now out of Salomons parable, this may be gathered, that it is a shamefull disgrace vnto a man to put the hand vnto any worke, either committed vnto him by another, or undertaken of his owne head, and not to goe through it with credit and commendation.

To the Reader.

commendation. Again, that a busines unadvisedly
begunne, and unskilfully followed, is as a message
sent by the hand of a foole, who must needs be-
wray his follie, and marre the fashion of the mes-
sage; which, besides the imputation of his owne
want of wit, maketh greatly to the impeachment
of the Authors credit.

To these and such like footelasse messengers,
may not unsuly be compared some publishers and
Printers of mens workes in these daies, who upon
a greedie desire of a little gaine, are willing to run
into a greater inconvienience, by doing manifest
iniurie to the Authors, and unjustly incurring the
certain losse of their owne credit and good name.
Not to insist in generalities: it is not unknowne
unto thee, (good Reader) what an open wrong
hath beene done by this sort of men, unto that
worthie servant of God, the writer of this booke
lately deceased, in the publishing of two treatises
under his name; one intituled, The practise of
faith: the other, The Reformation of Coue-
tousnes. For first, the writers of these bookes,
haue very boldly presumed to undertake this
worke, without the knowledge or consent of the
Authors friends, not once considering, what better
copies might els where be had, farre more agree-
able to his owne style, and consequently more be-
nificiall to the Church: a plaine argument that
they wanted wit and common reason, either to
conceine

To the Reader.

conceine or carrie a message of so great importance. Secondly, to speake the best of their books, especially the latter; they are but rude and confused notes, some taken perhaps from the Authors mouth, others foisted in by whole pages, which (upon my knowledge) he neuer delivered: all scraped up together by some hungrie scribe, not upon conscience of creating the Author, or furthering the reader, but in a couetous humour, to get money of the Printer as needie as themselves. Thirdly, let appeale be made unto the iudgement of a reader but meanelly grounded in knowledge, whether, The Reformation, &c. (as they tearme it) be not for Method, interpretation, collection, and application in the most places, vnllearnedly, imperfectly, disorderly, and ridiculously penned. I spare to point at the particulars, (though it might easily haue beene done to the shame and disgrace of the writers) because there is hope upon this Item, they may be better aduised hereafter. As for the versifier, that writes before it, In memoriam Perkinfi, whose also the Epistle is, though he hath subscribed to the verses onely, as to the worthier worke; besides that he bewraisth his want of iudgement in other matters, in beeing so willing to premise his letter to so sweete a peece of seruice; he may be well assured, that both the name and the workes of that holy man, haue sufficiently commended themselves unto the Church
of

To the Reader.

of God; and therefore needs not to be set forth by a man, whose commendation is rather a blemish then an honour, and whose life and profession deserueth neither iust praise, nor honest report. Now if it seeme strange vnto any, that men should be so shamefully ouerseene, discrediting themselves, and dishonouring the dead, by these base and shamelesse enterprises; they may remember, that the like iniurie was done vnto him not many yeares before his death, in the setting forth of an Exposition vpon the Lords praier vnder his name, without his consent or knowledge. And therefore, it is no maruell though persons ill disposed, do now proclaime their follie to the world after his death, who did so palpably bewray it, while he liued.

Considering then, both the wrong offered euen to the ashes of that holy man, and the abuse of godly and religious people, by such vngodly and wicked practises; it was thought expedient to aduertise the Christian reader, and all Printers and publishers of bookes, that there are sundrie copies in the hands of M. Perkins his assignes, some prepared for the presse by himselfe, whereof this present treatise is one: and others hereafter to be published, as occasion shall serue, vpon the view of some learned men here in Cambridge. Withal, wishing those which are well affected, & do desire still to enioy the benefit of his labours, not to suffer
them.

To the Reader.

themselves to be abused in such sort, as lately they haue beene by ruder copies, divulged hand over head by ignorant and unlettered persons; but rather to hearken after those, that shall be set forth vpon better warrant, as occasion shal serue. In the meane time, vse this in hand for thy better direction, in the calling wherein thou art placed by God: and finding good thereby, giue praise vnto him in thy heart, who hath vouchsafed to his Church in these latter daies, so worthie an instrument of his glorie.

Fare-well.

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Finis.

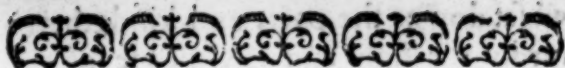
Faults and slips in the Printing *are these :*

First, there are wanting in sundrie places, pauses or distinctions.

Secondly, the letter (I) is often wanting, by reason of the frequent vie of that Character in this treatise.

Other scapes are thus to be amended

Page, 9. Amalekites, for Amalakites. Mahon, for Mahan. p. 39. Minister, for Mnilter. p. 41. lin. 12. Rule, for dutie. and lin. 13. Rule. 111. for the Thied dutie. p. 49. l. 2. sinne, for thing p. 85. l. 4. read, so abound, and to haue want. p. 104. l. 26. when, for whey.



I. Cor. 7. v. 20.

Let euery man abide in that calling wherein he was called.



From the 17. v of this chapter to the 25. there are two questions handled: first, whether a man beeing called to Christianitie vncircumcised, must be circumcised after his calling: The second is, whether beeing a bond man when he is called, he must then leaue his calling. Now the summe of the Apostles answer to them both is laid downe in this 20. verse: as if he should say; let euery man continue in that calling, wherein he was called vnto Christ, that is, wherein he walked, and liued, when it pleased God by the ministry of his Gospell to call him to the profession of Christian religion. The cause why I haue chosen to speake of these wordes is because I meane to entreate of this point of vocation or calling, considering few men rightly know how to liue, and goe on in their callings so as they may please God. Therefore to proceed in order in speaking of this point: first I will shew what *Vocation* or *Calling* is. Secondly

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I will

I wil set downe the parts and kinds thereof. Thirdly the holy and lawfull vse of euery mans particular calling: all which are in some sort touched in the words of my text.

For the first: *A vocation or calling is a certaine kinde of life, ordained and imposed on man by God for the common good.* First of all I say it is a certaine condition or kind of life, that is, a certaine manner or order of leading our liues in this world. For example, the life of a king is to spend his time in the gouerning of his subiectes, and that is his calling, & the life of a subiect is to liue in obedience to the magistrate and that is his calling. The state and condition of a minister is, to lead his life in preaching of the Gospel & word of God, and that is his calling. A master of a family is to lead his life in the gouernmēt of his family, and that is his calling. In a word that particular, and honest manner of conuersation whereunto euery man is called, and set apart, that is (I say) his calling.

Now in euery calling we must consider two causes: first the efficient & author thereof: secondly the finall and proper end. The author of euery calling is God himselfe: and therefore Paul saith, *As God hath called euery man let him walke.* v. 17. And for this cause the order and manner of living in this world

is called a *Vocation*, because euery man is to
liue as he is called of God. For looke as in a
campe the generall appointeth to euery man
his place & standing: one place for the horse-
man and another for the foot man, and to e-
uery particular souldier likewise his office &
his standing in which he is to abide against
the enemy, and therein to liue and die: euen
so is it in humane societies; God is the gene-
rall, appointing to euery man his particular
calling, and as it were his standing: and in
that calling, he assignes vnto him his particu-
lar office, in performance whereof he is to
liue, and die. And as in a campe no souldier
can depart his standing without the leaue of
the general, no more may any man leaue his
calling except he receiue his liberty frō god.
Againe, in a clocke made by the arte and hā-
ndly worke of man, there be many wheelles, &
euery one hath his seuerall motion, some
turne this way, some that way, some goe soft-
ly, some apace: and they are all ordered by
the motion of the watch. Behold here a no-
table resemblance of Gods special prouidēce
ouer mankind, which is the watch of the
great world, allotting to euery man his mo-
tion and calling, and in that calling his parti-
cular office and function. Therefore it is true
that I say, that God himselfe is the author &

beginning of callings.

This ouerthroweth the heathenish opinion of men which thinke that the particular condition and state of man in this life comes by chance, or by the bare will and pleasure of man himselfe. Secondly by this which hath beene said we learne, that many perswading themselves of their callings, haue for all this no calling at all: As for example, such as liue by vsury, by carding, and dicing, by maine teining houses of gamings; by plaies and such like: for god is the author of euery lawfull calling; but these and all such miserable courses of liuing, are either against the word of God, or else are not grounded thereupon with. And therefore are not callings or vocations, but auocations from God and his waies.

Now as God is the author of euery calling: so he hath two actions therein: first he ordeineth the calling it selfe: and secondly he imposeth it on man called: And therefore I say, *vocation is a certaine kind of life ordained and imposed by God.* For the first: God ordeineth a calling when he prescribeth and commandeth the same in and by his word, and those callings and states of life which haue no warrant from Gods word are vnlawfull. Now God in his word ordeineth the callings two waies, first by commanding & con-

prescribing them particularly, as he doth the
 most weighty callings in the familie, church,
 or common-wealth. Secondly by appoin-
 ting and setting downe certaine lawes and
 commandements generally, wherby we may
 easily gather that he doth either approoue
 or not approoue of them, though they be
 not particularly prescribed in the word.

The second action of God which is the
 imposition of callings is, when he doth par-
 ticularly set apart any man to any particular
 calling: and this must be vnderstood of all
 our callings in the world. Now God doth this
 in two waies: first by himselfe immediately
 without the helpe of any creature. Thus in
 the beginning was Adam called & appoin- Gen. 2.
 ted to dresse the garden of Eden. Thus A-
 braham was called from the Idolatrie of his
 forefathers, and receiued into the couenant
 of grace. Thus was Moses called to bee a
 prince ouer the Israelites, to guide them out
 of Egypt into the promised land. And in the
 new testament thus were the Apostles called
 to preach the Gospell. Secondly God calleth
 immediately by meanes, which be of two sorts,
 Men, Angels: by an angel was Philip bee- Act. 8.
 coming a deacon called to be an Euangelist: and
 either the set or appointed callings in Church, &
 in common wealth are ordinarily disposed by

Act. 20.
verf. 28.

men who are in this matter the instruments of God. And therefore men lawfully called by them, are truly called of God. Thus the Elders of Ephesus called by the Apostles & the rest of the Church, are said to be called by the Holy ghost. And thus we see how God is the author of euery calling.

The finall cause or end of euery calling I note, in the last wordes of the description, *For the common good*: that is, for the benefit and good estate of mankind. In mans body there be sundry partes and members, and euery one hath his seuerall vse & office, which it performeth not for it selfe but for the good of the whole body: as the office of the eye is to see, the eare to heare, and the foote to goe. Now all societies of men are bodies, a family is a body, and so is euery particular Church a body, and the common wealth also: and in these bodies there be seuerall members, which are men walking in seuerall callings and offices, the execution whereof must tend to the happy and good estate of the rest, yea of all men euery where, as much as possible is. The common good of men standes in this, not onely that they liue, but that they liue well in righteousness and holines, & consequently in true happines. And for the attainement whereunto God hath ordeined and disposed

all callings and in his prouidence designed the persons to beare them. Here then wee must in general know that he abuseth his calling, whosoever he be that against the end thereof imploies it for himselfe, seeking wholly his owne and not the common good. And that common saying; *Every man for himselfe and God for vs all*, is wicked, and is directed against the end of euery calling or honest kind of life.

Thus much of the description of *Vocation* in generall. Now before I come particularly to intreat of the special kinds of callings, there are two generall rules to be learned of all, which belong to euery calling.

The first: whatsoeuer any mā enterpriseth or doth either in word or deed, he must doe it by vertue of his calling, and he must keepe himselfe within the compasse, limites, or precinctes thereof. This rule is laid downe in these wordes of the Apostle, *Let euery man abide in that calling wherein he was called*: the drift whereof is to bind men to their callings, and to teach them to performe all their actions by warrant thereof. It is said Hebr. 11. 6. *Without faith it is impossible to please God: and whatsoeuer is not of faith, is sinne*. Now whatsoeuer is not done within the compasse of a calling is not of faith, because a

man must first haue some warrant and word of God to assure him of his calling, to doe this or that thing, before he can do it in faith. When the two brethren that stroue about their inheritance came to Christ, and willed him to make agreement betweene them, Christ answered, *Who made me a Iudge or de-*
vider betweene you? as if he should say, it is not within the cōpasse of my calling: for I came to accomplish the worke of mans redēption & not to deuide inheritances: hereby giuing vs to vnderstand, that euery thing to be done must be done by warrant of some calling: & so long as men keepe themselves in their callings, they haue a promise of protection from God: psal. 91. *He shall giue his Angels charge ouer thee to keepe thee in all thy waies;* that is, so long as thou keepest thy selfe within the waies of thy calling, so long shall my Angels preferue thee. The example of Dauid is worthy our consideration, for he depending on the prouidence of God, and walking in his calling had the protection of God, when Saul smote twise at him with a speare: when he was made captaine of a thousand that he might be slaine of the Philistines: when Michol was promised to be his wife for an hundred foreskinnes of the Philistines: when Saul commaunded his owne seruantes to kill him;

Luk. 12.

s. 3. m.
18.

19.

20.

him; when he smote againe at him with a
 speare; when he sought to take him in his
 owne house: when he followed him to Na-
 ioth in Ramah: when he was absent from the
 solemne feast made by Saul: when the preists
 of Nob were slaine 85. persons, and all the ^{22.}
 inhabitantes of the place: when Saul perse- ^{23.}
 cuted him in the desert of Mahan. Contra-
 riwise when any man is without the compasse
 of his calling, he is out of the way, and by
 this meanes he bereaues himselfe of the pro-
 tection of the Almighty; and lies open and
 naked to all the punishments and plagues of
 God. And if we marke it well, the word of
 God shewes euidently to what dangers they
 are subiect that doe any thing either without
 or against their callings. Sampsons strength
 laie not in his haire (as men cōmonly thinke)
 but because he went out of his calling, by
 breaking the vow of a Nazarite, when he
 gaue occasion to Dalilah to cut off his haire,
 therefore he lost his strength, for God pro-
 mised strength but with a commandement
 that he should be a Nazarite to the end. Iudg.
 13.5. When Saul was commāded to slay the
 Amalakites, against his calling he spared A- ^{1. Sam. 15.}
 gag vpon a foolish pitie, and the best things;
 and thereupon Samuel reprooued him of
 rebellion against God, which was as the sinn
 of

of witchcraft, and for this very cause was he reiected of God for being king ouer Israel. *Jonas* being called to preach at Ninieue, wēt about by flight to shake off the calling of god, but when he comesto the sea, he is tossed by a tempest, and cast out of the shippe, and swallowed by a fish that God had prepared for this purpose. When Peter beyond the limites of his calling would needes warme him at the high priests fire, it cost him the breach of his conscience; for at the very voice of a damsell he denied Christ with cursing and banning. And the Exorcists in the Acts, that without sufficient calling tooke vpon them to coniure euill spirites in the name of Iesus, were ouercome by the same spirites, and were faine to flie away naked and wounded. In a word looke what iudgments befall men, marke wel the time and circumstance thereof, it shal be found, that they are cast vpon them by the hand of God when they are forth of their callings, which God hath prescribed them to keepe. Therefore this must be alwaies remembred and practised carefully, that we take nothing in hand, vnlesse we haue first ranged our selues within the precincts of our callings.

The second generall rule which must be remembred is this: That, *Every man must doe*

the duties of his calling with diligence: & therefore Salomon saith, *whatsoever is in thy hand* Eccles. 9. 10. *to doe, doe with all thy power.* S. Paul bids him that ruleth, rule with diligence, and euery man to waite on his office. And Jeremy saith, *Cursed is he that doeth the worke of the Lord negligently.* That which Christ saith of the worke of our redemption, *It is meate and drinke for me to doe my fathers will:* the same must euery man say in like sort of his particular calling. Of this diligence there be two reasons: first of all, the end why God bestowes his gifts vpon vs, is that they might be imployed in his seruice, and to his glorie, and that in this life. Therefore Paul saith, *Redeeme the time:* and Christ, *Walke while ye haue light:* and againe, *I must doe his worke while it is day:* for we see trades men, and trauellers rise earely to their busines, least night ouertake them. Secondly to them which imploy their gifts more is giuen, and from them which imploy them not, is taken that which they haue: and labour in a calling is as precious as golde or siluer. Hereupon he that maimes a man, and disables him to doe the worke of his calling, by Gods law is bound to giue him the value of his labour, *Exod. 21. 19.* and to like purpose our people haue a common saying, that an Occupation is as good

good as land, because land may be lost, but skil and labour in good occupation is profitable to the ende, because it wil helpe at a neede when land and all things faile. And on the other side we must take heede of two damnable sinnes that are contrarie to this diligence. The first is Idlenes, whereby the duties of our callings, and the occasions of glorifying God, are neglected, or omitted. The second is Slouthfulnesse, whereby they are performed slackly and carelesly. God in the parable of the husbandman, calls them that are Idle into his vineyard, saying, *Why stand ye Idle all the day?* Math. 20. And the seruant that had receiued but one talent, is called an euill seruant, because he was slouthful in the vse of it: for so it is said, *Thou euill seruant and slouthfull*, Math. 25. 26. S. Paul giueth this rule to the Thessalonians, *He that will not labour must not eate*: yea such a one he would haue to be noted by a letter as walking inordinately. And by this he sheweth that slouth and negligence in the duties of our callings, are a disorder against that comely order which God hath set in the societies of mankind both in Church and common wealth. And indeede Idlenes and slouth are the causes of many damnable sinnes. The idle bodie and the idle braine is the shoppe of the de-
will.

2. Thess. 3. 6.

will. The sea if it mooued not, could not but putrifie: and the bodie if it be not stirred and mooued, breedeth diseases. Now the idle and slouthful person is a sea of corruption; and when he is most idle, Satan is least idle; for then he is most busie to draw him to manifold sinnes.

Thus much of the two general rules. Now follow the parts and kinds of Vocations: and they are of two sorts; General, or Particular. The General calling is the calling of Christianitie, which is common to all that liue in the Church of God. The Particular, is that special calling which belongs to some particular men: as the calling of a Magistrate, the calling of a Minister, the calling of a master, of a father, of a child, of a seruant, of a subiect, or any other calling that is common to all. And Paul acknowledgeth this distinction of callings, when he saith, *Let euery man abide in that calling wherein he was called*; that is, in that particular and personal calling, in which he was called to be a Christian. Of these two in order.

The Generall calling is that whereby a man is called out of the world to be a child of God, a member of Christ, and heire of the kingdome of heauen. This calling belongs to euery one within the cōpasse of the Church,
not

not any one excepted. Here I have iust occasion to make a long discourse touching the calling of men to Christ and Christian religion; but I will onely touch the maine duties thereof, which are especially foure: The first is the inuocation of the name of God in Christ: when Saul got letters from the high priests to persecute the Church, it is said by Saint Luke, that he receiued authoritie to *bind all that call vpon the name of God.* Paul writing to the Church of Corinth, calleth the members thereof Saints, and such as call on the name of the Lord Iesus. By both which places the holy Ghost would giue vs to vnderstand, that Inuocation is a maine dutie which euery Christian man is to performe cōtinually; & it containeth both praier and thanksgiuing in the name and mediatiō of Iesus Christ. And indeed by this action a Christian is distinguished and seuered from all other sorts of men in the world, that pretend deuotiō or religion. By this it appeares, howsoeuer all men desire to beare this name, and take vnto them this generall calling, yet very few are indeed true and sound Christians: for not one of an hundred can rightly inuocate the name of God, though they can indeed repeate the words of praier, yet they want the spirit of grace, and supplications, whereby

A. 2. 9. 14.

1. Cor. 2.

whereby they should aske grace in the name of Christ, and giue thanks for benefits re-
ceiued. Thus many bearing in shewe the
name of Christ, want the power thereof.
Nay which is more, not to call on the name
of God is made by the prophet Dauid, the
note and marke of an Atheist that saith in his
heart there is no God, Psal. 14. 9.

The second dutie is, as much as possible
we can to further the good estate of the true
Church of God. It is indeede principally the
dutie of the minister, and yet generally it ap-
pertaines to all: for as in mans bodie, the eie
by seeing, the eare by hearing, the tongue by
speaking, and euery part by his proper office
doth further the good of the whole bodie:
Euen so al that are called to be members of
Christ, must as much as in them lieth, pro-
cure the good of the whole mystical bodie of
Christ. Dauid in the name of the whole
Church saith, *I will procure thy wealth, & pray* Psal. 122.
for the peace of Ierusalem, they shall prosper that
loue thee. And after he had humbled him-
selfe for the two grieuous finnes of adulterie Psal. 51.
and murder, in the ende he praies to God to
build the walles of Ierusalem. For the build-
ing of the tabernacle, the Iewes brought
freewill offerings according to their abilitie.
Some brought gold and pretious stones, o-
thers

thers siluer & filke, & such as had no better thing brought rams skins & badgers skins eue so in the building of gods church his spiritual tabernacle, euery Christian must bring a free-wil offering, he must doe something euen to the vtmost of his power to the building of Gods Church, though his seruice be but meane. Though men (as I haue saide) fondly imagine, that this dutie is proper to the Ministers of the word; yet the truth is it belongs not onely vnto them, but to euery one that professeth himselfe to be a member of the bodie of Christ: in which respect he must so much as he can, procure and further the good of the whole.

Here then we are to consider the meane whereby this dutie may be done. They are especially three. The first is praier not onely for our selues, but for the good estate of the whole Church of God on earth. To this effect spake Christ to his Disciples, when he saw the Iewes like scattered sheepe without a shepheard; *Pray to the Lord of the haruest, that he would thrust forth labourers into the haruest.* And in that praier commonly called the Lords praier, we are taught to say, *Let thy kingdome come*: where by *kingdome* is not onely meant the kingdome of glorie in heauen, but the kingdome of grace, which is the hap

happy & blessed condition of Gods church
on earth. And therefore Paul biddeth the
Thessalonians pray that Gods word may
have free passage and be glorified. 2. Thess.

1.

The second meanes is the worke of edifi-
cation, which Paul inioynes the Thessaloni-
ans: *Edifie one another*, 1. Thess. 5. 11. And Sa-
l. 2. *Edifie your selues upon your most ho-*
ly faith. The Church of God is a temple
made without handes, the foundation is
Christ; and euery member of Christ with all
that pertain to gods electiō are liuing stones:
the builders of this tēple principally are Pa-
stours and teachers, and not onely they, but
all Christian persons generally. The case
stands here as it did in the building of the
material temple, the principal builders
whereof were such as cut and laid stones, and
wrought curious workes; besides whome
there were many others, which though they
could neither cut nor frame, yet did they fur-
ther the buildings either by carrying of bur-
dens, or by making of mortar: even so in the
building of Gods spiritual Church, though
all cannot square stones like masons, nor
build as the Minister doth, yet all without
exception pertaining to the Church of God,
must put their helping hands to further this

B I

buil-

building. And this may be done two waies first by vsing all good meanes, whereby we may draw our kinred, friends, and neighbors to the loue and obedience of true religion. This dutie Paul propoundeth to the Corinthians in his owne example, saying, that he *pleased all men in all things, not seeking his own profit, but the profit of many that they might be saved.* 1. Cor. 10. 33. Secondly this thing is done by confirming those which are called by often admonitions, exhortations, consolations, and all other like duties that serue to this ende. And by these duties may the meekest person in the Church of God build and edifie.

Here I may iustly complaine of the neglect of this dutie: for the case stands thus in this barren and fruitlesse age of the world men are so farre from duties of edification that they vse all meanes rather to pul down then to build. For he that giues himselfe but to learne the duties of religion, and in some sort to liue accordingly, is made a signe and by-word among the common people, and also a wonder. And this shewes that the pretise of this dutie of Edification lies dead whereto neuerthelesse we are bound by virtue of a general calling.

The third meanes of furthering the good

Gods Church, is to conferre the temporal blessings that God hath bestowed on vs, according to our abilitie to the good thereof. Honour God with thy riches, saith Salomon; and Prov. 3. 9. that is done especially, when they are imploied to the maintaining and furthering of true religion, and the worship of God. There be other endes for which God hath giuen riches, but this of all is the principal. Yet alas, this dutie is but slenderly practised of such as beare the name of Christ: for many of the other sort spend a great part of their increase upon hawkes, bulles, beares, dogges; or riotously dispend the same in sporting or gaming: and thus disable themselves to doe that good they should vnto the Church of God. And the meaner sort now a daies spend what they get in fine apparel, & good cheere: and by this meanes the house of God is less regarded: for euery common man now abilities must be as a gentleman, and it is hard sometimes for a stranger to discern the master from the seruant, and there is such excellence in all degrees, that now for daily attire, the noblest are the plainest. To this dutie I may also adde, that euery Christian parent by vertue of his general calling is to dedicate some of his male children, as much as possible, to the seruice of the ministerie; if so be

B 2

they

they haue gifts and inclination of nature for that calling. And in this case the example of Anna may be a good direction for vs to follow, who did before-hand consecrate Samuel her first borne to the Lord. By this meanes the Ministerie shal be continued Gods Church and religion maintained, and his Gospel published from age to age to the ende of the world.

The third general dutie of Christianitie is that euery man should become a seruant to his brother in all the duties of loue. A Christian is the freest of all men in the world. For in that respect he is the childe of God in Christ, he is truly freed from hel, death, and condemnation, yea and in part from sinne and Satan, and that in this life: and yet for all this, he must be a seruant vnto euery man; but how? by all the duties of loue, as occasion shal be offered, and that for the common good of all men. Marke wel the words of *2 Cor. 9. 19.* Paul, *I though I be free from all men, yet haue made my selfe seruant to all, that I might winne the more.* If it be said, this dutie appertaineth to an Apostle; I answer, that Paul inioyneth indifferently to euery man. *Gal. 5. 13.* *Doe service one to another in loue.* And for this cause the seruants of God are said to be trees of righteousness, whose leaues serue for medicine.

fine, and their fruit for meate, not for themselves but for others. Let vs therefore in the care of God be careful to learne this dutie: for the practise of it is the special ornament of Christs holy Gospel.

The last generall. dutie is set downe by S. Paul, Eph. 4. 1. *Walke worthy that calling whereto God hath called you.* Againe he biddeth seruants so to carrie themselves toward their masters, that they may adorne the Gospel of God in all things: and he sets downe in the words following, how men may adorne religion by their profession: namely, by *denying ungodlinesse and worldly lusts*, by living soberly, righteously, and godly in this present world. In a word, this calling of Christianitie is the most excellent calling in the world, and he walketh worthy the same that keepeth a good conscience before God, and is vnblameable before all men.

This dutie I commend to the meditation and practise of all men whatsoeuer; we were once baptized & therein gaue vp our names to God, and Christ; and we are content to heare the word, and receiue the supper of the Lord as a pledge of his mercie and loue. We must therefore walke as they to whome the mercie and loue of God pertaines. Christ pronounceth a *woe to them that giue offence,*

Matth. 18. 7. And indeed it were better for any man to be as farre vnder the earth, as he is aboue it, then by a badde and loose conuersation to flaunder the name of God, whose professed seruant he is: and as Christ saith, *It were better a millstone were hanged about his necke, and he were throwne into the bottome of the sea.* As Dauid praied, *Lord take from me rebuke and shame, which I doe feare, because thy iudgements are good:* so must we pray, *Lord take from me rebuke and shame, for thy gospel is good.* And that we may euermore walke worthy of this calling, we first of all must depend by faith on the prouidence and mercie of god at all times. Secondly, we must daily turne vnto him by a continuall renewing of our repentance. Thirdly we must in deauour to performe newe obedience in respect of all his commandements.

Thus much of the general calling commended to all men as they are Christians. Nowe followeth the second kind of calling, and that is Personall. A Personal calling is the execution of some particular office, arising of that distinction which God maketh betweene man and man in euery societie. First I say, it is the execution of some particular office: as for example, the calling of a magistrate is to execute the office of gouernment ouer his subiects:

The office of a minister is to execute the duty of teaching his people: the calling of a master is to execute the office of authoritie and government ouer his seruants: the office of a Physitian is, to put in practise the good meanes whereby life and health are preserved: In a word, in euery estate the practise & execution of that particular office, wherein any man is placed, is his personal calling.

Secondly I adde, that it ariseth from that distinction which God maketh betweene man and man in euery societie, to shew what is the foundation and ground of all personal callings. And it is a point to be considered of vs, which I thus explaine. God in his worde hath ordained the societie of man with man, partly in the common-wealth, partly in the Church, and partly in the familie: and it is not the will of God that man should liue and conuerse alone by himselfe. Now for the maintaining of societie; he hath ordained a certaine bond to linke men together, which S. Paul calleth *the bond of peace, and the bond of perfection*, namely *Love*. And howsoever he hath ordained societies, and the bond of them all, yet hath he appointed that there should stil remaine a distinction betweene man and man, not onely in regard of person, but also in other respects: for as the whole

bodie is not the hand, nor the foote, nor the
 cie, but the hand one part, the foote another
 and the cie another : and howsoever in the
 bodie one part is linked to another, yet there
 is a distinction betwixt the members, where
 by it commeth to passe, that the hand is the
 hand, not the foote: and the foote, the foote
 not the hand, nor the cie: so is it in societies
 there is a distinction in the members thereof
 and that in two respects: first in regard of the
 inward gifts which God bestoweth on eu
 ry man, giuing to seuerall men seuerall gifte
 according to his good pleasure. Of this di
 stinction in regard of inward gifts, Paul in
 treats at large, 1. Cor. 12. through the whole
 chapter, where he sheweth the diuersitie of
 gifts that God bestowes on his Church, and
 so proportionally in euery societie. Now
 looke as the inward gifts of men are seuered
 so are the persons distinguished in their soci
 eties accordingly. Secondly, persons are di
 stinguished by order, whereby God hath ap
 pointed that in euery societie one person
 should be aboue or vnder another; not ma
 king all equal, as though the bodie should be
 all head and nothing else: but euen in degree
 and order, he hath set a distinction, that one
 should be aboue another. And by reason of
 this distinction of men, partly in respect of
 gifts

Rom. 13.
 2. Pet. 2.

gifts, partly in respect of order, come personall callings. For if all men had the same gifts, and all were in the same degree and order, then should al haue one and the same calling: but in as much as god giueth diuersitie of gifts inwardly, and distinction of order outwardly, hence proceed diuersitie of personal callings; and therefore I added that personal callings arise from that distinction which God maketh betweene man and man in euery society. And thus we see what is a personal calling. Nowe before I come to intreat of the parts thereof, there be other general rules to be learned which concerne all personal callings whatsoeuer.

1. Rule. Every person of euery degree, state, sexe, or condition without exception, must haue some personal and particular calling to walke in. This appeareth plainly by the whole word of God. Adam so soone as he was created, euen in his integritie had a personal calling assigned him by God: which was to dresse and keepe the garden. And after Adams fall, the Lord giueth a particular commandement to him and all his posterity, which bindeth al men to walke in some calling, either in the Church or cōmon wealth: saying, *In the sweat of thy browes shalt thou eat* Gen. 3. 19. *thy bread.* Againe in the renewing of the lawe

in Mount Sinai, the fourth commandment doeth not onely permit labour on fixe daies, but also inioynes the same (as I take it) to vs all. For Gods example is there propounded for vs to follow, that as he rested the seauenth daie, so must also we: and consequently, as he spent fixe daies in the worke of creation, so should we in our personall callings. And S. Paul giueth this rule, *Let him that stole, steale no more, but let him rather worke with his hands the thing that good is, that he may haue to giue him that needeth.* Christ the head of men, liued with Ioseph in the calling of a Carpenter, til the time of his baptisme, and hereupon it was that the Iewes said, *Is not this the carpenter the sonne of Marie?* and after he was baptized, and was as it were solemnly admitted into the office of a Mediatour, the worke of our redemption was then his calling, in which he both liued and died. Yea the angels of God haue their particular callings, in that they doe his *commandements in obeying the voice of his word.* And therefore all that descended of Adam must needs haue some calling to walke in; either publike, or priuate, whether it be in the Church, or common wealth, or familie.

Hence we may learne sundry points of instruction; First of all that it is a foule disorder

1ph. 4.28.

Mark. 6.3.
Iustin. contra
Triph.

Gal. 10. 30.

in any common wealth, that there should be suffered rogues, beggars, vagabonds; for such kind of persons commonly are of no ciuill societie or corporation, nor of any particular Church: and are as rotten legges, and armes that droppe from the bodie. Againe to wander vp and downe from yeare to yeare to this ende, to seeke and procure bodily maintenance, is no calling, but the life of a beast: and consequently a condition or state of life flatte against the rule; That euery one must haue a particular calling. And therefore the statute made the last parliament for the restraining of beggars and rogues is an excellent statute, ANNO 19. and beeing in substance the very law of god, is neuer to be repealed.

Againe, hereby is ouerthrowne the condition of Monkes and Friers: who challenge to themselues that they liue in a state of perfection, because they liue apart from the societies of men in fasting and praier: but contrariwise, this monkish kind of liuing is damnable; for besides the general duties of fasting and praier, which appertaine to all Christians, euery man must haue a particular and personal calling, that he may be a good profitable member of some societie and bodie. And the auncient church condemned all monkes for theeues and robbers, that besides
the

the generall duties of praier and fasting, did not withall imploy themselves in some other calling for their better maintenance.

Thirdly we learne by this, that miserable and damnable is the state of those that being enriched with great livings and reuenues, doe spend their daies in eating and drinking, in sports & pastimes, not imploying themselves in seruice for Church or common wealth. It may be happily thought, that such gentlemen haue happie liues; but it is farre otherwise: considering euery one, rich, or poore, man, or woman, is bound to haue a personal calling, in which they must performe some duties for the common good, according to the measure of the gifts that God hath bestowed on them.

Fourthly, hereby also it is required that such as we commonly call seruing-men should haue, beside the office of waiting, some other particular calling, vnlesse they tend on men of greater place and state: for onely to waite, and giue attendance, is not a sufficient calling, as common experience telleth: for waiting-seruants by reason they spend the most of their time in eating and drinking, sleeping, and gaming after dinner and supper, doe prooue the most vnprofitable members both in Church and common wealth. For when
either

either their good masters die, or they be turned out of their office for some misdemeanour, they are fit for no calling beeing vnable to labour; and thus they giue themselves either to begge or steale. The waiting man of Cornelius the Centurion, was also by calling a souldier: and it were to be wished now a daies, that gentlemen would make choise of such seruants, that might not onely tend on their persons, but also tend vpon some other conuenient office. It is good for euery man to haue two strings to his bow.

11. Rule. Euery man must iudge that particular calling, in which God hath placed him, to be the best of all callings for him: I say not simply best, but best for him. This rule is set forth vnto vs in the example of Paul. *I haue learned* (saith he) *in whatsoever state I am to be content and well pleased.* The practise of this dutie is the stay and foundation of the good estate both of Church and common wealth: for it maketh euery man to keepe his owne standing, and to imploy himselfe painefully within his calling: but when we begin to mislike the wise disposition of God, and to thinke other mens callings better for vs then our owne, then followes confusion and disorder in euery societie. When Absalom a child, and subiect of king David.

Sat. 19.
5.

David was not content with his estate, but sought his fathers kingdome, and said, *O that I were iudge among you!* many contentions and hurliburlies followed in the common wealth of the Jewes all his daies. And the sonnes of Zebedeus not contenting themselves with the calling of Disciples, but beeing inflamed with desire of honour and dignitie, sought two principal offices in Christ his kingdom, which (as they deemed) should be a ciuil and worldly kingdome. Hence arose enuie and heart-burning among the disciples, and further evils would haue ensued, vnlesse the wisdom of our Saviour Christ had cut them off. The Bishops of the church of Rome not contented with their Ecclesiasticall estate, affected the honour of the Empire: and by this meanes brought hauock and ruine vpon the whole church. Yea the very first familie that euer was in the world, felt the smart of this euil. *Cain* because he feared the losse of his primacie, whereby he was to be a priest, prophet, and ruler in Adams house after his decease, slew his brother Abel. And this may wel be gathered by the wordes of the text, Gen. 4. 7. where when *Cain* began to be angrie, the Lord said, *If thou doest well, there is remission: if not, sinne lies at the doore.* Now *Cain* might happily reple and say, this is wel,
but

But my grieve remaines that I must loose my right and dignitie. To this God answereth thus in the next words, *And his appetite shall be to thee, and thou shalt rule over him*, namely *if thou doe well*. And from time to time the greatest disorders that haue fallen out in the church of God, haue issued from this fountaine. And the same is also true in the common wealth: hence come treacheries, treasons, and seditions, when men not content with their owne estate and honours, seeke higher places: and being disappointed grow to discontentments, and so forward to all mischiefe. Therefore in a word, the good estate of the church and common wealth is when euery person keepes himselfe to his owne calling. And this wil vndoubtedly come to passe, if we consider what bee our callings & that we are placed in them of god, and therefore iudge them to be the best callings of all for vs.

III. Rule. Euery man must ioyne the practise of his personal calling with the practise of the general calling of Christianitie before described. More plainly. Euery particular calling must be practised in, and with the general calling of a Christian. It is not sufficient for a man in the congregation, and in cōmon conuersation to be a Christian, but
in

in his very personal calling he must shewe himselfe to be so. As for example, A Magistrate must not onely in generall be a Christian, as euery man is, but he must be a Christian Magistrate in executing the office of a Magistrate in bearing the sword. A master of a familie must not only be a christian abroad in the towne, and in the congregation in the sight of straungers: but also in the administration and regiment of his particular familie, towards wife, children, and seruants. It is not enough for a woman to be vertuous openly to straungers: but her vertue must priuately shewe it selfe in her subiection and obedience to her owne husband. A Schoole-master must not onely be a christian in the assembly, when he heareth the word, and receiueth the sacraments: but he must also shewe himselfe to be a Christian in the office of teaching. And thus must euery man behaue himselfe in his particular calling: because the particular calling and the practise of the duties thereof, seuered from the foresaid generall calling, is nothing els but a practise of iniustice and profanenesse. And the generall calling of christianitie without the practise of some particular calling is nothing els, but the forme of godlinesse without the power thereof, And therefore both callings must be

be ioyned as bodie and soule are ioyned in a
liuing man. And that we may the better ioyne
both our callings together, we must consider
the maine ende of our liues, and that is, to
serue God in seruing of men in the works of
our callings. God as he made man, so can he
preserue man without the helpe of man: but
his pleasure is, that men shal be his instru-
ments for the good one of another. For this
cause hath he ordained the excellent offices
of Magistrates and Ministers, and almost an
infinite varietie of trades of life, all tending to
preserue the bodie, or soule, or both. Thus
God manifesteth his fatherly care ouer vs by
the imploiment of men in his seruice accor-
ding to their seueral vocations for our good:
and there is not so much as the vassal, or bōd-
man, but he must serue God by seruing his
master, as Paul teacheth Coloss. 3. 24. And
by this one point we may learne two things.
The first, that they profane their liues and
callings that imploy them to get honours,
pleasures, profits, worldly commodities, &c.
for thus we liue to another ende then God
hath appointed, and thus we serue our selues,
and consequently neither God nor man.
Some man wil say perchance, what? must we
not labour in our callings to maintaine our
families? I answer, this must be done: but this

is not the scope and ende of our liues. The true ende of our liues is, to doe seruice to God in seruing of men: and for a recompence of this seruice, God sends his blessings on mens trauailes, and he allowes them to take for their labours. Secondly by this we learne, how men of meane place and calling may comfort themselves. Let them consider that in seruing of men by performance of poore and base duties, they serue God: and therefore that their seruice is not base in his sight: and though their reward from men be little, yet the reward at Gods hand shal not be wanting. For seeing they serue God in seruing of men, they may iustly looke for reward from both. And thus may we reape marueilous contentation in any kind of calling, though it be but to sweepe the house, or to keepe sheepe, if we can thus in practise vnite our callings.

By this rule may any man rightly iudge of himselfe and others. For wheresoeuer these two callings are seuered, whatsoeuer is shew, there is nothing in substance. And by this also we may discern a common fault in the liues of many men, who shew themselves readie and willing to heare the word of God: yea they approoue it, receiue the Sacraments, and professe themselves to be members of Christ;

Christ; and all these be good duties of the first and general calling: but goe on further, and looke into their particular callings, there shall you find nothing lesse, there is all out of order; some be vsurers, and oppressours, some ingrossers, some vse false weights and measures, some lying and swearing, some are loose and lasciuious. It may be, such persons do resolue themselues that all is wel, when they doe some duties of their general calling: but whereas they neglect the performance of the said duties in their particular callings, they are farre out of order, yea they lead a dangerous & lamentable course of life. For though they be indued with excellent gifts, and be able to speake wel, conceiue praier, and with some reuerence to heare the word, and receiue the Sacraments; yet if they practise not the duties of godlines within their owne callings, all is but hypocrisie. And therefore vnlesse they repent, the greater their gifts are, the more shall they make to their deeper condemnation at the day of iudgement.

Againe, this rule serueth to teach all men the right way to reforme their liues. If thou wouldest lead a life vnblameable both before God and man, thou must first of all be shynke thy selfe what is thy particular calling, and then proceede to practise the duties

of the moral law, and all other duties of Christianitie in that very calling. And if thou wouldest haue signes and tokens of thy election and saluation, thou must fetch them from the constant practise of thy two callings ioynntly together: seuer them in thy life and thou shalt finde no comfort, but rather shame and confusion of face, vnlesse thou repent.

IV. Rule. Such as beare publicke callings must first reforme themselues in priuate. When *Moses* went from Midian to Egypt to be a gouernour of the Israelites the Lord withstood him in the way by reason of a fault in his priuate familie, that his child was not circumcised according to the law of God. How shal he order publick matters for the common good, that cannot order his owne priuate estate?

V. Rule. A particular calling must giue place to the general calling of a Christian when they cannot both stand together. For example, a seruant is bound to his master to obey him, either because he is a vassal, or the least because he is hired to serue for wages: the said master beeing a zealous Papist threatneth his seruant beeing a Protestant that vnlesse he condescend to heare masse, he shal either burne at a stake, or carrie a fagot.

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Now the seruant seeing the malicious purpose of his master, and not finding himselfe able to beare the brunt of a trial, in this case he departs and withdrawes himselfe for a time: And the question is, whether he doth wel or no? The answer is, he doth: and in such a case he may lawfully flie from his master: for a seruant that by personal calling is bound to an earthly master, is further by a general calling bound vnto God. And the particular calling of any man is inferiour to the general calling of a Christian, and when they cannot both stand together, the particular calling must giue place; because we are bound vnto God in the first place, and vnto man vnder God; and so farre forth onely as we may withal keepe our bond with God. And thus much of the five general rules that are to be practised in euery particular calling.

To proceede. Personall callings be of two sorts: of the first sort are all such as be of the essence and foundation of any societie without which the societie cannot be. As in a familie, the calling of a master, and the calling of a seruant: the calling of husband, and wife: of parents, and children. And in the common wealth, the calling of Magistrates, and subiects. And in the Church, the calling of the

Minister and of the people. Of the second sort are all such as serue onely for the good happie, and quiet estate of a societie. And these be of sundrie sorts; some of them seru-
 uing for the preservation of the life of man as the calling of an husbandman, of a mer-
 chant, &c. some seruing for the preservation of health, as the calling of a Physitian, and of the surgeon, &c. some seruing for the out-
 ward peace, as the calling of a souldiour, of the Lawier, &c. some seruing for the clo-
 thing and attiring of the bodie, and they be almost so many as be the parts of the bodie. Some also serue for building, as the calling of a carpenter and mason. In a word, looke how many things be necessarie for the good state of any societie, so many personall callings there be, which belong not to the essence and being of a societie, but serue onely for the good of the same. And to one of these kindes may all lawful personal calling be referred. Thus much of callings in general, and of the kindes thereof.

The third point to be considered, which is the most principal, is this: How euery man may in a good and holy manner vse his calling: this still being remembered that I speake not of extraordinarie callings, or of the general calling of a Christian, but onely of

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dinarie and personal callings. The handling of this point is of great weight and moment: for by the right vse of euery calling, the works thereof are made good workes, though otherwise they be but meane and base in themselves. In a good worke are three things required: first, it must be done in obedience. Secondly, in faith. Thirdly, it must be directed to the glorie of God. Now the workes of euery calling, when they are performed in an holy manner, are done in faith and obediēce, and serue notably for Gods glorie, be the calling neuer so base. As for example, a man is by profession a shepheard, the calling is but base and meane, and the duties thereof are sustaineable: yet if there be grace to vse that calling aright, the duties thereof are good works before God, beeing done with conscience of obedience vnto God for his glorie, and the good of the master. The meanness of the calling doeth not abase the goodnesse of the worke, for God looketh not at the excellencie of the worke, but at the heart of the worker. And the action of a shepheard in keeping sheepe, performed, as I haue said, in his kinde, is as good a worke before God, as is the action of a iudge in giuing sentence, or of a Magistrate in ruling, or a Minister in preaching. Thus then we see

there is good reason why we should search how euery man is rightly to vse his particular calling. In the right vse of any calling, foure things are to be considered and performed. I. good choice of a calling. II. good entrance into it. III. good continuance therein. IV. An honest and good leauing of the same. For the first, in the choice of our callings, we must remember and obserue three particular rules.

ph. 4. 28.

Rule 1. That we are to choose honest and lawfull callings to walke in. *Let him that stole (saith Paul) steale no more: but let him rather labour, & worke with his hands the thing that is good.* Here we are warned by the Holy Ghost to make choice of such callings as be honest. Again all the workes of our callings must be done in faith, and there is no faith, vnlesse the calling be honest.

For better direction in the choice of an honest calling, this general ground must bee obserued: Euery calling that serueth to uphold and maintaine three seuerall estates and societies, namely the estate of the church, or the estate of the common wealth, or the estate of the family, is grounded vpon the moral law, and therefore lawfull, and consequently may be had, vsed, and inioyed with good conscience. On the contrary, if it be an hindrance

to any of these three estates, in whole or in part, it is an vnlawful calling.

Rule. II. Euery man must choose a fitte calling to walke in; that is, euery calling must be fitted to the man, and euery man be fitted to his calling. This rule is as necessarie as the former: for when men are out of their proper callings in any societie, it is as much as if a ioint were out of the place in the bodie. Now in choice of callings, two sorts of men must be considered: men of yeares, and children. Men of yeares make choice of fit callings for themselves, when they trie, iudge, and examine themselves, to what things they are apt and fitte, and to what things they are not. And euery man must examine himselfe of two things: first, touching his affection: secondly touching his gifts. For his affection, he must search what minde he hath to any calling, and in what calling he desireth most of all to glorifie God. For his gifts, he must examine, for and to what calling they are fittest. Hauing thus tried both his affection and gifts, finding also the calling to which they tend with one consent, he may say, that is his calling, because he liketh it best, and is euery way the fittest for it. As for example, one brought vp in the Schooles of learning, desireth to knowe what ought to be his calling:
wel,

wel, he examines his affection or desire, and findes it most of all inclined to the ministr^y of the Gospel: he examines his gifts also, and findeth both knowledge and vtterance fitte for the same. Now such a one may safely say that the ministerie is the calling to which he is set apart. And the like may any other man in any other calling say for himselfe. Yet because many men are partial in iudging of their inclination and gifts, the best way for them is to vse the aduise and helpe of others that are able to giue direction herein, and discern better then themselues.

Now touching children, it is the dutie of parents to make choice of fit callings for them before they apply them to any particular condition of life. And that they may the better iudge aright for what callings their children are fitte, they must obserue two things in them: first, their inclination, secondly their natural giftes. Touching inclination, euery child euen in his first yeares doeth affect some one particular calling, more then another: as some are affected more with Musicke then others, some with marchandise, some with a more liberal kind of learning: some with this, some with that. And by this may the parents something iudge of their inclination and towardnesse. This was practised among

among the Athenians, who, before they placed their children in any calling, did first bring them into a publike place, where instruments of all sorts were laid: and they obserued with what kinde of instrument they tooke delight, and to the like arte did they afterwards apply them with good successe. And it wil not be amisse for Christians to be followers of the heathen in this, or any other commendable practise. Secondly the natural gifts which parents are to obserue in their children, are either in their bodies or in their mindes. And those children which excel in the gifts of the bodie, are to be brought vpin callings performed by the labour of the bodie: as in Mechanicall artes. And such as excel in the gifts of minde, are to be applied to those sciences, that are performed by wit & learning. The ^a notes of a childe that is fit for learning are these: a loue of learning, a loue of labour, a loue of praise, and a wit neither too quicke nor too dul. A fine wit in a child is like a pen-knife that wil not shiue a great loafe, but onely serues to cut a quill. Againe, in the gifts of the minde, marke a special difference. There be two kinds of vnderstanding, Actiue and Passiue. The actiue vnderstanding is that which not onely conceiueth of things inuented by others, but also can inuent

Nazian in
ep. ad Eudoxum.

a Plato lib.
de Rep.
Nazian. in
Monodia.

1, 2, 3, 4

uent things of it selfe. The passiue vnderstanding is that, which onely conceiueth of things deuised by others, and cannot inuent but verry hardly of it selfe. And euery one both old and young haue one of these kinds of vnderstanding. Now all those children that excel in this Actiue vnderstanding, are to be set apart for the greatest callings in the church & commonwealth. *Democritus* the philosopher chose *Protagoras* to be his scholler, because he shewed wit in the artificial binding of a bundle of sticks. *Athanasius* that famous bishop, was first put to learning, because he was found by the sea side doing the part of a Minister among the companie of little children like himselfe, examining and baptizing them according to the solemne order vsed in the congregation. *Origen*, that famous clarke when he was a child, vsed to question with his father *Leonidas* about the sense of the Scripture, and to demand of trades-men the causes of things and the vse of their tooles and instruments. And thus we see in some sort how parents may iudge to what calling euery child is fit.

And here all parents must we warned, that the neglect of this durie is a great and common sinne: for the care of the most is that their children may liue, nothing regarding whether they liue wel and doe seruice to

God in a fit calling or no. And the truth is, parents cannot doe greater wrong to their children, and the societie of men, then to applie them to vnfit callings; as when a child is fit for learning, to applie him to a trade, or other bodily seruice; contrariwise, to applie him to learning when he is fittest for a trade: for this is as much as if a man should applie his toes to feeling, and not his fingers; and go on his hands and not on his feete, and to set the members of the bodie out of their proper places. And this is the second dutie.

The third dutie is this: he that is fitte for fundrie callings, must make choise of the best. Thus much S. Paul teacheth plainly in the next verse of this chapter. *Art thou (saith 1. Cor. 7. 23. he) called, being a seruant? care not for it, but if thou maiest be free, choose it rather.* Where he giues this counsell, that a bond man hauing libertie in his choice, must accept of it rather then continue a bond man stil. Againe, Paul biddes the Corinthians, to couet spiritual 1. Cor. 14. 1. gifts, but *especially that they may prophecie*, where he giues this rule, that in the choice of gifts, we must labor for the best gifts; & if we are to seeke after the best gifts, then proportionally must we seeke for the best callings.

Here is a special rule for all yong students in the vniuersities. Such as are brought vp in the schooles of the prophets, desire to

knowe what particular calling is best for the
 because they haue libertie to bee either
 schoolemasters or Physitions, or lawyers,
 or ministers of the word of God. S. Paul ac-
 cording to this general rule sheweth that a
 choise must be made of the best calling: and
 in the first place, if gifts wil serue, a choise
 must be made of the calling of a prophet, or
 teacher; and that aboue all other Academi-
 cal callings, must haue the first place. Thus
 much of choise.

II Point. When choise is once made,
 we must then consider how a good entrance
 is to be made into the calling which we haue
 chosen. Touching entrance many points are
 to be scanned. The first is, in what sort and
 manner an entrance must be made. And the
 right manner is this; Euery man must so enter
 that he may truly in conscience say, god hath
 placed me in this calling, be it neuer so base a
 calling. Thus Paul saith in this chapter, v. 17.
As God hath called euery man so let him walke.
 And Christ our sauour neuer tooke vpon
 him openly the office of a Mediatour, til he
 was baptized and therein called vnto it, by
 the voice of his father from heauen saying,
this is my beloued sonne in whom I am well plea-
sed: but immediatly after, he began to teach
and preach, and to shew himselfe the true
 Messias,

the Messias, in performing the duties of a king,
high priest, and prophet. There is no calling vp-
on earth since the fall of Adam but hath
crosses and calamities attending on it; but
they are delaid by comfort sufficient, when
our conscience can tell vs we were placed in
our callings by God himselfe: and when our
conscience cānot say thus much, the comfort
is gone.

Now that euery man may certainly know
himselfe to be called of God to this or that
calling, he must haue two things: Gifts for the
calling from God, and Allowance from
men. For the first, whome God calleth, to
them he giueth competent and conuenient
gifts, as knowledge, vnderstanding, dexterity
to this or that, and such like; and thereby
makes them able for the performance of the
duties of their callings. Contrariwise they
that enter into any calling beeing vterly vn-
able to performe the dutiesthereof, were ne-
uer called of God. For the second, men are
to be set apart to their particular callings by
the appointment of men, whome God hath
left on earth as his instruments for the orde-
ring and disposing of vocations. For God
hath his deputies to allot men their offices in
euery societie: as parēts & masters to dispose
of persōs in priuate families: for Ecclesiastical
callings,

Numb. 30.

callings the *gouernours* of the church; for eith-
 the Magistrate and men of authoritie in the
 commonwealth. And he that would truly
 say, God hath placed him in any particular
 calling, must also haue the outward calling of
 men. And here it is to be remembred that
 triall of giftes and free election without par-
 tiality, should be in the designement of all
 specially of publike callings. Thus in the pri-
 mitiue church, not so much as deacons were
 admitted without iust and sufficient triall.

1. Tim. 3. And here sundry abuses are to
 be reprocued; as first of all the buying and
 selling, the chopping and changing of ciuill
 offices, for where the calling is set to sale
 there little or no trial, little or no election
 takes place. And he that buies his office
 must rather say his money called him, then
 God: wherefore such as lay vp money to buy
 offices, had best take heede before hand: for
 the saying is true, He that buies the seat must
 sel iustice: & where iustice is sold, the poore
 is oppressed, and all goes to wracke. The like
 is to be said of the sale of Ecclesiastical li-
 uings, to which cure of soules is annexed
 yea of the dispensing and giuing them hand
 ouer head. Indeed to buy or sel the liuing of
 the Church, is not properly the sinne of Si-
 mon, who sought to get the gifts of the Holy

Ghost

Ghost with money; yet is this buying a grievous thing flat against the order, that God hath set downe touching entrance into any calling. The very heathen themselues haue complained of this chopping and changing of places as of the ruines of states, and common wealthes. ^a *Alexander Seuerus* the Emperour saith, *it is necessarie that he which buieth, must sell. I will not suffer* ^b *buyers and sellers of offices: if I suffer them, it is because I can not condemne such. For I am ashamed to punish him that buies and sells. Seneca* ^c *saith, This buying is the spoiling of Provinces: and that he which buies must needes sell. Iustinian* ^d *complaines that his Dominions are robbed and pilled, because men take gold for offices: and he straitly forbids it.*

^a Lampridius in vita Sever.
^b Mercatores potestatum.

^c de beneficiis l. c. 9.

^d Novella. 8. in praxat.

Thus much of Entrance in general. Now follow certaine questions thereof. If this be as I haue said, that such as enter into any calling, specially publike, must first be enabled with gifts from God, and also set apart by men after due trial and examination: here a question is to be skanned, which the Papists vse to propound; namely what calling the first preachers of the Gospel, and planters of our Church had? The answer to this question is needeful: for if they had no calling, neither haue we that are their followers. And I

answer two things: first that they had their callings, by vertue whereof they restored the Gospel of Christ from the Romish church it selfe: for they were either priests, or schoole Doctors, as in England, *Wickliffe*; in Germanie, *Luther*; in Bohemia, *Iohn Husse*, and *Ierome of Prage*: at Basil, *Oecolampadius*: in Italie, *Peter Martyr*, and others. And therefore these with many others were ordained either in Popish churches or in Schooles, and there by oath solemnly bound to doe their duties of their callings with good conscience: by confuting of errour, and maintaining the auncient Apostolike faith. Wherefore if this their calling be of any moment, to stoppe their mouthes, we say, the first restorers of the Gospel in our times had their first callings of them. If it be said, that these men were all perjured for preaching against the Church of Rome, to whose allegiance they were bound by oath: I answer, that by vertue of their oathes at their ordination they were bound onely to the Catholike and Apostolike Church, and not to the present Church of Rome: for the wordes [the Catholike and Apostolike Church of Rome] which now runne in the tenour of the oath, were not so strictly vsed in former times, but are more vrged now of late. Secondly I answer,

swer, that many of them had callings in some sort extraordinarie; I say, *in some sort*, distinguishing the office of teaching, and the vse of it. The office which they performed was ordinarie, but the execution of this office in purging and restoring true religion, not in respect of that true order which God had set downe in his word, but in respect of the abuse of it in the Romish Church, was extraordinarie. Which I declare on this manner. God calleth men extraordinarily, when he bindes not himselfe to ordinarie lawes of vocation set downe in his word. And this he doth three waies. First, by his owne immediate voice. And thus was Abraham called, and Moses in the bush: and so were all the Apostles of Christ called immediatly: and Paul likewise after Christs ascension. Secondly, he calls extraordinarily by the ministerie of creatures: as Elishah was called by Eliah: thus was Aaron called by Moses: and Philip called to baptize the Eunuch, by the message of an Angel. Act. 8. Thirdly, by special instinct, and extraordinarie inspiration of the spirit. Examples hereof we haue in the word of God: in Philip, who by his first calling was a Deacon, went and preached the Gospel in Samaria, and first began the Church of God there; not by calling from the Apostles, be-

1. King. 19.

cause they were ignorant of his preaching, Act. 8. 14. and we may not thinke that he did enterprize this worke vpon his owne braine. And therefore by all likelihood his calling was by a special instinct of the spirit of God. Again, when the Church of Ierusalem was dispersed, there came men of Cyprus and Cyrene to Antioch, without any outward calling, and yet preached there, no doubt by the instinct of the holy Ghost, as appeares in that the hand of God was with them. The like I say of *Luther*, and the rest, namely that they were stirred vp by special instinct of the spirit of God, whereby they were moued to restore the Gospel to his former puritie, as they did. But some wil say, this doctrine laieth open a gappe to all heretickes and deceiuers, for they may likewise plead extraordinarie instincts, and by this meanes seduce and deceiue the people of God. I answer, there be certain special notes & marks, whereby we may discerne an extraordinarie calling from the illusions of the deuil, whereby he suborneth heretickes to deceiue the world. First, extraordinarie calling neuer hath place, but when ordinarie calling faileth. There be two special times, wherein God calleth men extraordinarily: the first is in the founding and planting of the Church,

and

and hereupon were the Apostles and Evangelists called extraordinarily. The second time is, when the Church of God is defaced, and vniuersal Apostasie taketh place: for then there is no place for ordinarie calling, and therefore to restore the Church againe to her former estate, he calleth men extraordinarily: we may not looke for any reformation of a stew from them that liue therein, vnlesse the occasion be extraordinarie: and the like is to be thought of the reformation of an heretical and Apostatical church, as without doubt is the Church of Rome. Secondly, we may discerne of men extraordinarily called by the doctrine which they deliuer, which must be the very doctrine of Prophets and Apostles: and he that pleadeth extraordinarie calling, and yet bringeth any other doctrine, is not called by God, but is deluded by the deuil. Thus hath Moses taught vs to iudge of true and false prophets, not by their miracles, but by their doctrine. And when Christ was demanded by the Scribes & Pharises, by what authoritie he did those things: he answered by demanding a like question: whether *Iohns* baptisme, that is, his ministerie and doctrine, were of God or no? and if his doctrine were of God, then also his calling, and consequently the calling of Christ, be-

Deut. 13.

Luk. 10.

cause it was the office of *John* to testifie of him. Thirdly, they may be discerned by their liues and conuersations. Christ hath foretold, that there should come false prophets in sheepes cloathing, which are inwardly rauening wolues: how then shal we know them? the answer is, by their fruits, that is, not onely by their doctrine, but also by their liues, because their office is to teach not onely by doctrine, but also by example. Now the men whome God called to the restoring of the Gospel, to them he gaue with synceritie of iudgement, integritie of heart and life: which the Lord in mercie ioyned together for the confirmation of the truth of their calling. And he that teacheth wholesome doctrine, and bringeth forth contrarie fruits, is in that regard a false prophet, though his doctrine be neuer so true. | Fourthly, whome God calleth extraordinarily, them doth he furnish with gifts aboue the ordinarie measure of men: as namely with knowledge, zeale, wisdom, constancie, courage, and other gifts, that serue for the discharge of extraordinarie callings. And this we finde to be true in the first Ministers of the Gospel, but especially in *Luther*, whome God notably armed with boldnesse and courage, to withstand the whole church of Rome. In our age
some

Some startups haue said, that they were Eli-
as, Iohn Baptist, and Christ, but by this last
note they haue beene descried: for when
their gifts were examined, they haue beene
found to come farre short of the gifts of ma-
ny ordinarie men.

Now if we lay all these notes together it wil
easily appeare, that the first preachers of the
gospel in this last age, may at the least some of
them, be said truly to haue receiued extra-
ordinarie callings from God. For first, they
preached in such a time, when no face of a
true Church was to be seene, and a generall
Apostacie ouerspread the world. Secondly,
they renewed the very doctrine of the Apo-
stles and Prophets. Thirdly, they adorned
their doctrine with godly life and conuersati-
on. And lastly, were all or most of them fur-
nished in great measure with sufficient gifts
of knowledge, wisdom, zeale, and courage,
to manage their callings and professions. But
the Papists say, there was nothing in them
extraordinarie, because they could not con-
firme their doctrine by miracles: I answer,
first, the doctrine which they taught, needed
not then to be confirmed with miracles, see-
ing it was at the first publishing thereof, suf-
ficiently confirmed by miracles wrought by
the prophets and Apostles. Secondly, I an-

fewer, that extraordinary men doe not alwaies
 confirme their callings by miracles, as Iohn
 Baptist, and sundrie prophets in the old Te-
 stament, who neuer wrought any miracles.
 Thirdly, the gift of working a miracle may
 be giuen to him that is an enemy to God
 and his church; as the gift of propheticie may,
 that is greater: for Balaam and Caiphas, both
 prophesied, and yet were professed enemies
 to Christ and his Church. And Moses saith
 plainly, that false prophets comming among
 the people, would worke miracles for this
 ende to trie them. Therefore the working of
 a miracle serueth not alwaies to confirme an
 extraordinarie calling.

Deut. 13.

47 *Quest. 11.* Secondly it may be deman-
 ded, if entrance be made into a lawful cal-
 ling with an euil minde, and by euil meanes,
 what must then be done? I answer, he is not
 to forsake his place, but to repent of that his
 badde entrance, and to doe the duties of his
 calling with diligence and good conscience;
 waiting after this, for further approbation
 from God; and also from men: which when
 he hath in any measure obtained, he may
 with good conscience proceed in his calling:
 for the after-approbation, and acceptance
 (though it doth not iustifie the bad entrance)
 yet doeth it make a supply thereof. A Prince,

as W. Conquerour, enters into a lād or kingdome, and by warre and bloodshedde seekes to subdue the people, and to make them subject vnto him: now by this bad entrance he is not lawful king: for euery lawful king is placed by God, and by men that are appointed vnder God to set vp Princes ouer them, according to the lawes and customes of seuerall kingdomes. Yet if the people doe willingly submitte themselues to this vsurper, and bee content to yeild subiection, and the king likewise to rule them by good and wholesome lawes, he is now become a lawful Prince, though his entrance was but tyrannical. Vpon this ground, another question is answered, touching the callings of the Ministers of our Church. Some there be, that say our Church is no Church, our Ministers no ministers, yea the preachers of the Gospel the worst of all. The ground of their opinion is, because (as they say) we haue no good and lawful entrance into our callings and ministerie, according to the word of God. For answere to them, put the case that all the preachers and Ministers in the Church of England were vnlawfully called, yea wanted the very substance of true calling, (which no man can with good conscience either speake or thinke) yet is it possible that there may be
a true

a true Church of God among vs, and lawfull
preachers of the worde, because they may
haue an after-acceptation and approbation
both from God and from men: and an after-
acceptation makes supply of a bad entrance.
Nay further it is euident that our Ministers
haue approbation both from God and man.
For first of all, God inableth them to teach
the true and wholesome doctrine of the pro-
phets and Apostles, which is one special note
to distinguish a false prophet from a true. Se-
condly, God inables them with grace to a-
dorne their doctrine and profession with re-
formed liues. Thirdly, Gods hand is with
them, in that he blesseth their labours, for the
conuerſion of many ſoules vnto God in all
parts of this land. And by this, God doth as
it were ſet to his hand & ſeale, for the appro-
bation of our callings. The question was a-
mong the Corinthians, whether Paul was an
Apoſtle or no? And Paul himſelfe anſwe-
reth, *that if he were not an Apoſtle to others, yet
was he to them, becauſe he was the Miniſter
of their conuerſion.* Nowe if this be a good rea-
ſon to prooue the extraordinary calling of
an Apoſtle, then no doubt wil it ſerue much
more to prooue the calling of an ordinarie
Miniſter.

2 Cor. 9. 2.

Queſt. III. Thirdly it may bee deman-
ded

ded, whether a man being to enter into a calling, may lawfully offer himselfe and make meanes to enter into it or no? Answ. This question S. Paul answereth when he saith, *He that desireth the office of a Bishop, desireth a worthy worke:* here he giueth vs to vnderstand how it is not vnlawful to desire an office. It is true indeed, there be vnlawful desires of places & callings, namely when they are sought vpon a vaine or greedy mind, for pleasure, or for lucre sake; yet when they are desired or sought for, vpon conscience to discharge a duty vnto god and men, there is no offence. Now if the desire of an office be lawful, then to shew the same desire by honest and lawful meanes, is not vnlawful. Therefore men may vse honest and lawful meanes to enter into callings meet for them, if so bee they bring sufficient gifts for the discharge thereof, and withall submitte themselves to examination, and election according to lawful order. The Prophet Isaias, as soone as God had touched his tongue with a coale frō the altar, was ready to goe at the call of God, and when the Lord said, *Whom shall I send?* he answered, *here am I, send me:* and after this example of this holy prophet, may any man shew himselfe willing to enter into an office, when God hath furnished him with giftes, if
so

1. Tim. 3. 1.

Esay, 6. 8.
7, 8.

so be he may be called. Here then is a lesson for such as are brought vp in the schooles of the prophets: their duty is, so soone as they are enabled to doe the office of ministers, to shew themselues willing and ready in godly manner to take vpon them this kind of calling. And therefore without question, it is a fault in many, that beeing enabled with gifts sufficient, neuerthelesse doe imploy themselues wholly in their priuate studies: not shewing any willingnesse to take vpon them to discharge any ministerial calling, for which they are fitte. For howsoeuer to seeke a calling in the Church of God for lucre sake, is vnlawful, yet to seeke a calling is not simply vnlawful, if there be an honest mind, good meanes, and the glorie of God be truely intended.

Quest. IV. Fourthly, it may be demanded, whether a man may enter into two callings at once or no? I answere by distinguishing: In some respects he may, and in some he may not. An entrance may be made into two callings in three cases: first, when God hath combined two callings together by his owne appointment. Thus Melchizedech, that he might be a liuely figure of Christ our Saviour, was a king and a priest, and did the office both of a king and priest. And the high Priests that were the successours of Aaron
by

by Gods appointment, were not only priests, but ciuil iudges also. Iehoiada the high priest was protectour of Iuda, in the nonage of Iehoaash, and by vertue of his protection^{2. King. 11.} ship slewe Athaliah that vsurping Queene. And there is no maruel of this, because the Leuites were the common Lawyers, and the Scriptures were the positue lawes of the Iewes: and therefore none were so fitte to be iudges as the Priests and Leuites. Euen as in this land, the fittest iudges in causes both ciuil and criminal, are Lawyers, that are expert in the lawes of the land. In this regard, it was not so great a burden among the Iewes to manage the office of a priest, and to execute ciuil iudgement. Secondly, two callings may be combined, when the entring into them at once is not against the word, and for the common good. Thus Eli in the kingdome of Israel was a priest by one calling, and by another calling a iudge. Thus Samuel was a Prophet and a iudge. Thus Moses a prophet and a ciuil gouernour, yea a Prince: for in those times, both states were so corrupt, that there could not be found ordinarie men, sufficient to discharge either calling seuerally. Thirdly, two callings may be endured, when beeing ioyned, they hinder not each other, nor the common good. Thus a man may
law

lawfully be a master of a family, and a Merchant, or of any other trade whatsoever. Examples hereof we haue in the word of God. Abraham besides that he was a master of a great family, and in his family also a prophet and a priest in offering sacrifice, was by another calling a mightie Prince, & a great warrior. And the same may be said of the Patriarkes, they were gouernours in their families, and also Princes bearing the ciuil sword, as may appeare in the examples of Iuda. Now there were two causes why they might beare both these offices: first, because the Church of God was then very smal, and comprised in one familie: and secondly the doctrine of religion was comprised in few heads, and deliuered from man to man by tradition. And in this case S. Paul was by one calling an Apostle, and at the same time by another calling a tent-maker, because of the pouertie of the Church of Corinth: as also because he would hereby stoppe the mouthes of false Apostles, which would haue accused him for making aduantage of the Gospel. And in like case of necessitie, I doubt not but the Ministers of the Gospel now, may take vnto the other callings: this alwaies remembring, that they be no hindrance to their principal calling, nor offence to men.

Now

Now I come to the second part of my distinction, to shew that men may not enter into two distinct callings at once: and that in three cases. First, if God haue disioyned these callings by his word and commandement. Secondly, if the practise of the one hinder the practise of the other. Thirdly, if the combining of them together, hinder the common good. Vpon these grounds, our Sauour Christ beeing the Doctor of the Church, refused to be Iudge of inheritance betwixt the two brethren. And hereupon the Apostles, beeing to doe the duties of their owne callings, refused to perform the office of deacons. Hence I gather that in townes, corporations, and societies, care (as much as may be) is to be had, that sundry offices, and charges beeing of themselves weightie, and of diuers kindes, be not laid on the shoulders of one man: for the execution of them all breedeth distraction, and distraction disableth the most able man in the discharge of one office. He that commeth to the corne-heape, the more he openeth his hand to receiue, the lesse he holdeth: so he that doth as it were enlarge himselfe to beare the most offices, the fewer shal he discharge.

Luk. 12. 13, 14.

Aa. 6.

Quest. V. Furthermore it may here bee demanded whether it be lawfull to enter into
two

two trades at once or no? Answ. It is not vnlawful, if so be they hinder not each other nor the combining of them hinder the common good of men, and the party intend not filthy lucre, but the common benefite. Nevertheless it is vnconuenient in a peopled common wealth, for then one man shall hardly liue by another: yet if one be not sufficient to maintaine the charge of a family, a second calling may be added vpon the former conditions.

Againe it may be demanded whether one may haue two farmes at once or no? Answ. Some haue thought it not conueniēt, but the truth is, it may as well be demanded whether it be lawful to haue two coates at once or no: for in a commō wealth all must not be equal: but some aboue, some vnder others in regard of wealth. And therefore such as haue sundry farmes, whether it be by inheritance, or by honest purchase, may lawfully enioy them. And thus much of good entrance.

The third maine point to be considered is, *the good continuance in a calling*: which continuance consisteth in the constant practise of the duties and workes of the same calling: And herein two points must be considered. First, what be the workes of our callings which must be done, and of what note:

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the second, in what manner they must be done. For the first, the workes of our callings must be qualified by three notes. First, they must be the proper workes of our callings: secondly, they must be profitable: and thirdly, necessarie. The first is S. Pauls rule, *Live in peace*, saith he: but how shal that be done? he answereth, *by doing his owne busines*. And S. Peter giueth the same rule: requiring *that no man suffer as a busi-bodie in other mens matters*. In both which places, the holy Ghost teacheth vs that we must first of all search what be the proper workes of our owne callings, and then afterwards doe them. The husbandman must attend on husbandrie: and the Minister on preaching, &c. By this one point sundrie faults are opened, that commonly fall out in the liues of men; as first, when men looke at the things of others, not regarding their owne matters. We haue example of this Ioh. 21. v. 21, 22. Our Sauour Christ said to Peter, *Peter follow thou me*: now Peter little regarding his owne dutie, must needes in a kind of curiositie aske what Iohn must doe: but our Sauour Christ giues him a checke, and saith, *If I will that he tarrie till I come, what is it to thee?* And this is the common fault of the world: men that highly regard and slackly performe the duties of their own

callings, are neuerthelesse very ready to talke of & inquire into the state & liues of other men: and it is meate and drinke vnto them. Let a good report be giuen out of a man, it is not regarded, but euil reports are taken vp at the first rebound: they runne like wildfire, and all this ariseth from vain curiositie, which is here condemned as the bane of all societies. These busi-bodies are like to such as read books, with intent onely to spie out the faults thereof: and they are like to the spider, that creepes ouer all the garden onely to gather poison. But men that feare God must learne to know their owne busines, and to suffer their talke and meditation to be imploied that way.

Againe, here is condemned the curiositie of those, that enter vpon the duties of other mens callings. It is a dangerous sinne, as I haue shewed heretofore, by the example of Vzzah, who was slaine for touching the Arke, though his intent was onely to keepe it from falling: for he had no such calling. And of the men of Beth-shemesh, of whom there died fiftie thousand, for looking into the said Arke of God, when they had no calling so to doe. And of Corah, Dathan, and Abiram, who would needes challenge vnto them the calling and office of Moses.

Thirdly,

Thirdly, hereby is condemned the studie and practise of figure-casting, and Iudicial Astrologie: for thereby many, and that vpon false grounds, goe about to search what shal befall other men either in life or death, things that God wil not haue knowne before they come to passe. In a word, euery one that doth not the duties of his owne calling diligently, and with good conscience, is hereby condemned.

The second proprietie is, that the workes of our callings be profitable, not onely to the doers, but to the common wealth. This the law of nature teacheth. By this second proprietie sundrie men are to be blamed. First the trades-man, that getteth his liuing by making forreine and fond fashions of attire, which serue for no vse, but to be displaid flagges, and banners either of follie, or pride, or wantonnes: for all such fashions are condemned by the word of God, yea by the very light of nature. And therefore such as liue by selling and making of them, cannot be free from offence: nay their offence is the greater. For if there were no inuentours of vaine novelties, they should not be so commonly vsed as they are. Secondly, here the Alchymist is to be reprobued, that spends his time, and substance in labouring to change baser metals

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tals into gold, a thing in truth vnpossible : for it is a kind of new creation, to turne one kind of creature into a creature of another kind, as euery mettall is. And that which is said of rather dreamed of the Philosophers stone, is but a conceit, and no where to be found, but in *Utopia* : and there is no question, but on day an account must be made of the good time vnprofitably spent in seeking for it.

The third condition of our actions is, that they must be necessarie. We must consider the nature and qualitie of the works of our callings. In euery calling there be two kindes of workes. Some be principal, without which the calling cannot be maintained. And some lesse principal, which giue not essence to the calling. Now men must especially giue themselves to practise the principal works of their callings : as for example, the action of a Minister in his calling is to read, and to preach the word of God : now reading is a worke lesse necessarie, and preaching the most principal : and for this cause he must giue himselfe especially to the practise thereof. In this manner we might goe through the callings of all men, and note many wants therein. Magistrates in townes and corporations doe carrie and draw the sword for the maintenance of peace and ciuill order: it is wel done,

for

for it is a worke of their calling; yet not the
principal, and they doe commonly faile in
this, that they vse not the sword for this end,
to vrge men to the keeping of the comman-
dments of the first table, to a practise of
pure religion, and to the keeping of the Sab-
bath day. This is the maine duty of the Magi-
strate, who beares the sword specially for the
good of mens soules. A master of a familie
is to care not onely for the bodies, but also
for the soules of his houshold, for this is the
principall dutie: and most householders are
faultie herein: for commonly they betake
themselues to the lesser duties, and leaue the
principal: they care for the bodies of their
wiues, children, seruants; neglecting the
meanes of the saluation of their soules. Cleane
contrarie to the rule in hand, which inioyn-
eth the practise of the principal duties in
the first place: therefore all carelesse and ig-
norant masters of families are here to be war-
ned, to haue special care to prouide for the
sauing of the soules of all them that liue vn-
der their gouernment. This also sheweth vs
the faults of many students, who setting the-
selues apart for the worke of the ministerie,
doe first giue themselues to studie the fathers
and auuncient writers, whereas their first prin-
cipal dutie is, to be soundly instructed in the

word of God, and to ground themselves in the maine points of religion, that they may be able to know what is true, what is false, what is to be done, what is not to be done in all matters, whether they concerne faith, or manners. And when this good foundation is laid, then the foresaid helps may with good successe be adioyned.

Againe, necessarie workes I call those, which vpon due consideration, are not onely lawful in themselves, and agreeable to our calling; but also expedient in the doer: for if they be inexpedient, though otherwise lawful, they are not to be done.

Before I proceed any further, here is a necessarie Questiō to be handled, Whether the workes and actions of a calling done by a man which entreth vnlawfully into that calling be nullities or not, that is, to be reputed of vs as actions not done? I answer: that in things done, there be two kinds of faults: one in the worke, another in the worker. A fault in the worke, is whē the action it selfe is done amisse: and it may be done amisse in substance, or in circumstance; and if the fault be in the substance thereof, it is indeed a nullity, and must be reputed as not done. Secondly, the fault of the worker is, when an action of a lawful calling is done by one that is not cal-

called lawfully. Now then, when the fault of an action is not in the worke it selfe, but in the person that worketh it, it is not to be reputed a nullitie, neither to be reuerfed as nothing. As for example, one called lawfully to the ministerie, baptizeth infants in the name of the Father, and of the virgin Marie: here is a fault in the action done, and that in the very substance of baptisme, and therefore here is no baptisme, but rather a prophanation of the ordinance of God. Now, put the case further, that baptisme is administred by a man that is called, though not lawfully; I say, if there be no fault in the action, but onely in the man, that baptisme is not to be reputed a nullitie.

This doctrine is agreed vpon by the common consent of Diuines, as also by the lawes and orders of kingdomes, as may appeare plainly in particulars. Tiberius Cæsar a Roman Emperour, innaded the kingdome of the Iewes, and brought it into a Prouince: & thus was he made king of the Iewes, not by lawful meanes, but by intrusion. For all this, the actions done, and the commandements giuen by him, were the reputed commandements of a king, not reuerfed by any Iewe, but obeyed of all. For when he gaue commandement that all the world, yea the Iewes

should be taxed, they yeilded themselves to this commandement; yea righteous Ioseph and Marie went to their owne towne to be taxed. Caiphas was honoured as the high Priest among the Iewes, and though his entrance was by corruption and briberie, yet notwithstanding, the actions done by him in his office, were not esteemed nullities, but actions done. And therefore our Sauour Christ suffered himselfe to be accused, arraigned, and iudged of him: and also was content to come into the temple, and worshippe God according to the manner of the Iewes, euen before Caiphas himselfe. The Scribes and Pharises that were the Doctours of the Iewes, had not many of them their calling by succession from Aaron, and for iudgment were also in part Heretical, holding some things against the foundation, namely iustification by workes, &c. and yet our Sauour Christ, because they sate in Moses chaire, biddes the Church of the Iewes, and his disciples heare them, so far forth as they taught the doctrine of Moses. Whereby it is manifest that if there be no fault in the worke, the defectiue calling of the worker, doeth not make a nullitie of the action done. For howsoeuer the worker sinnes in his vnlawful entrance, and in that regard, is not to be appro-
ued,

ued, yet the actions in the calling to which he is entred, are the actions of that calling: for though he be called amisse, yet he standes in the roome of one lawfully called. And we are to make difference betwixt him that is called though vnlawfully, and him that hath no calling at all. For the actions done without calling, are indeed nullities, whereas if there be any calling, though entrance be badly made, it doth not make the action void. And who-soeuer denieth this ground of truth, ouerturneth the regiment of kingdomes, churches, states, and societies whatsoeuer.

By this which hath beene said a question is resolued concerning Baptisme: Manie of our Ancetours heretofore haue beene baptized by Masse-preistes, and neuer receiued any baptisme, but in the church of Rome: now the demand is whether that baptisme were sufficient or no? and whether they must be rebaptized? I answerethus: the Romish preist is no minister of God and Christ, but of Antichrist, in that he offereth Christ a real sacrifice for the quick and the dead, wherein cheifly standes his office: yet because he hath bin, and is designed by men to baptize, & standes in the roome of a lawful minister, his action is not voide: for though he be not a minister lawfully called to baptize, yet

is he not a meere priuate man , but he is betweene both, that is, one called, though amisse through ignorance and ouer-sight of men : and consequently he is one that in the acte of baptizing standes in roome of a right and lawful minister.

Againe it pleaseth some carried more by affection then iudgment to dispute on this manner. There is no right and lawful calling allotted for ministers in the church of England : therefore there is no sacraments among vs, nor true preaching of the word of God : our Sacraments (say they) are but sacraments in shewe, & the effect of all preaching with vs is no better then the illusion of the deuill : I answer, be it graunted there is no lawful calling of ministers in the church of Englād, (which neuerthelesse to say is both false and wicked) yet wil not this follow, that our Sacraments are no sacraments, and our preaching no preaching, for though men be vnlawfully called, yet their actions be the actions of ministers, if they be called at all. The preaching of a minister vnlawfully called, may be true preaching, and sacraments, true sacraments, else Christ would not haue said of the Scribes and Pharises, *Heare thē*: whereas they were of other tribes then Leui, and came in often by briberie and like corruption.

on. A bad entrance maketh not the actions done, to be void & of none effect, if so be, the doer be called to stād in the roome of a right and lawful agent. And as good entrance maketh not alwaies the actions good, because where there is a good entrance into a lawful calling, there may be an after-apostasie: so on the contrarie, the defect of good entrance maketh not a nullitie of ministeriall actions.

Now I come to the second point, touching continuance in a calling, namely in what manner the actions thereof are to be done. It is not sufficient for a man to doe the proper workes of his calling, but he must doe them in a good and godly manner: and that a man may so doe them, two things are principally required, Holinesse, and Constancie. To doe a worke in Holinesse, the word of God teacheth, that there is required a double Sanctification. The first, of the worker; the second, of the worke and action to be done. That the worker should be sanctified, it is necessarie for two causes: first, because the person must first please God, before the worke of the person please him. *For to the* ^{Tus.} *uncleane, all things are uncleane; yea not onely their workes, but their mindes and consciences are defiled: and the reason is plaine, for so great is the corruption of our wicked natures,*

tures, that we defile whatsoever things we lay our hands vnto. If men be not repentant sinners, all the actions which they doe, though good works in themselves, are very finnes, & offences before God, in that they proceede not from an vpright heart, neither are done in obedience to Gods commandements, and to the glorie of God. Secondly, Sanctification of our persons is required: because, vnlesse we be borne anewe of water, and the spirit, we can looke for no successe or blessing vpon our labours: it is the righteous mans priuiledge, *Whatsoener he doeth it shall prosper*; no man else must looke for this fauour at Gods hand. Righteous Ioseph prospered in all that he did, for the Lord was with him, when he was made ruler over the house of Potiphar the Egyptian. And Iehosaphat saith, *Beleeue the Lord and his prophets, & thou shalt prosper*. While the Arke was in the house of Obed Edom, he prospered and all his house. Howe much more then shal he prosper, that hath not onely the signe of Gods presence, but God himselfe dwelling in his heart? If it be said, that in experience we finde the vngodly man to prosper as well as the godly: I answer, the prosperitie of the wicked, is like to the Quails which God did send to the Israelites in the wildernesse, which brought a plague and

Gal. 1. 3.

Gen. 39. 1, 2.

Chro. 20.
6.

and destruction with them , for they died while the meate was yet in their mouthes. The prosperitie of the wicked serues to their deeper condemnation.

Hence we learne , that beeing designed and set apart to any calling , we must first of all from our hearts turne vnto God, from all our sinnes, and vse meanes to become newe creatures; because vnlesse we repent, & turne to God , and with constant purpose cleaue vnto him , the best actions of our callings, though we had no other sinnes, shal be sufficient to condemne vs: considering no worke euer pleased God , til the person of the worker be accepted in his sight. The blind diuinitie of the world is this , that such as walke diligently about their businesse , liue peaceably with all men, and doe no man hurt; haue all things to goe wel with them, and God wil haue mercie vpon them. These things indeed are good and commendable , but not sufficient; for vnlesse the person that doeth these things goe further , & repent him of his sins, & die vnto the by the vertue of the death of Christ, & liue vnto God , all his peaceable & vpright dealing wil in the end proue no better then figge leaues before God. For euen the best workes that can be , are damnable sinnes in the doer, vnlesse he turne vnto God,
and

and be in Christ. In the same field, at the same time, in the same busines, there is the worke of the oxe, and the worke of a man; now I demand which of these twaine is the better worke? I know the answer will be, the worke of the man, but the truth is, vnlesse he be renewed by the grace of God, his labour is worse then the labour of the beast: for the beast in his kind obeies God, so doth not the vnrepentant sinner. And thus Actions lawful in themselves, in him become vnlawful, not because they are done, but because they are done in euil manner: euen as the channel is faultie, not because it carries the water, but because it defiles the water.

The second thing required, is sanctification of the worke, or action. This point also must be learned and practised: for it is not sufficient to doe a lawful action, but it must be done in holy manner: for lawful actions vnlesse they be sanctified, are sinnes: as may appeare by one and the same action done by two persons. The Publican and the Pharisee goe together to pray, they doe both one and the same action, and yet the one for his praier is approoued, the other is not; because the one, that is, the Pharisee, praied in the pride of his heart, and profaned the lawful action of praier: the Publican praied in the humilitie of

of his heart for the pardon of his finnes, and his action was not onely lawful in it selfe, but also holy in the doer. And this is the point that must be learned, and practised in all the actions of our callings: that they must not onely be lawful in themselves, but also holy in regard of vs.

This discovereth the blindnes, and ignorance of most men among vs: which thinke it is sufficient for them if their actions which they doe be lawful. As for example; chapmen thinke they may vse their owne libertie in buying and selling, because bargaining is Gods ordinance, and thinke it needelesse to regard in what manner they buie and sell, nay commonly they doe not so much as dreame of this, that they are in such order to perform their actions, that in their doings they may approoue themselves vnto God.

In the sanctification of the workes of our calling two things are required. The word, & praier: 1. Tim. 4. for that which Paul setteth downe of the vse of meates, and drinckes, must be extended to all the ordinances of God whatsoeuer. I wil speake of both these in order. And first of all, the word of God must be our rule and square, whereby wee are to frame and fashion all our actions; and according to direction receiued thence, wee must

must doe the things we doe, or leaue them vndone. Dauid a king had no doubt a wise and Godly counsell, and he himselfe was a man of great wisdome, beeing a prophett of God: and yet he saith, that the word and the lawes of God are his counsellours. And that, which the Lord commandeth the king, that fitting vpon his throne he should haue the booke of the law before him to doe all things herein: the same must euery subiect likewise in his particular place & standing performe. Peter fished all night and caught nothing, in the morning Christ came and bad him cast his net into the sea, who presently, though discouraged with bad successe before, saith, *Lord in thy word I will doe it.* And thus much should euery man daiely say in his place, that he wil doe the workes of his calling at Gods commandement, and according to his word. When the people of Israel came out of Egypt, and went into Canaan, a type of the kingdome of heauen, in their whole iourney, they were lead by a pillar of a cloud in the day, and by a pillar of fire in the night: when the cloud stood stil, they stood stil, and they were to follow it which way soeuer it went, forward or backward. Now looke as the Israelites went to the earthly Canaan by following the pillar of fire, and the cloud: so must

Mal. 119.

Deut. 17. 19.

Luk. 5.

must we as it were goe blindfold, and suffer
 our selues to be ruled by the word of God in
 the works of our calling, though we seeme
 in reason to goe backward: what it doth
 command, that must we doe; and what it
 forbiddeth, that we must eschewe. Many
 things might be rehearsed out of Gods word
 for our better direction in particular actions,
 but I wil reduce them all to two heads. For
 some directions serue for the eschewing of
 vice, and some other for the practise of ver-
tue. The vices to be eschewed in the workes
 of mens callings, are especially two: Coue-
 tousnes, and Injustice. Couetousnes is a no-
 torious vice, whereby all men almost applie
 their callings, and the workes thereof, to the
 gathering of wealth and riches: this is one of
 the head and master sinnes of the world, and
 from it a sea of euils flow both into Church
 and common wealth. There be many that
 haue good affections, and receiue the word
 with ioy: yet like the thornie ground they
 are choked with the cares of this world. Now
 when considering Couetousnes is so vile a
 sinne, let such as be placed in any calling
 take heede of it, and be careful least it take
 place in their hearts, and draw them to ma-
 ny other euils. S. Paul saith, *they that will be*
rich, that is, such as referre the labour of their

*Couetousnes
 is a sinne
 against God*

1. Tim. 6.

callings to the gathering of wealth, fall into many and grievous temptations, and so consequently into damnation: and therefore he addeth, that *Couetousnes is the roote of all euill*. It may be obiected, that vnbeleefe is the first particuler sinne that euer came into the world, and consequently that couetousnes is not the roote of all euil: I answer, that vnbeleefe is a mother sinne, whence all other finnes arise, yet couetousnes also is a roote in another respect; because as the roote giueth sappe and nourishment to all the branches, so doth couetousnesse to euery other sinne whatsoeuer: where it raignes, no sinne dies or decaies. In the bodie, when the spleene swells, all other parts decay and consume: euen so, when the heart swells with desire of riches, all the graces of God consume and fade away. Iudas no doubt had many good things in him: he forsooke all to be a disciple of Christ, he preached the Gospel to the Iewes as the rest of the disciples; he wrought miracles and cast out deuils; nay which is more, he was one of Christs owne familie, and as it were a steward: he bare the bagges and disposed of all things, and yet at last because he suffered this damnable sinne of couetousnes to preuaile within his owne heart, he condescended to sell his master for thirtie

piecel

pieces of siluer. And thus all good things in him came to naught; for presently vpon this fact, he went and desperately hanged himselfe: and with such violence cast himselfe downe, that his bowels gushed out. And thus will it fall out with all such as nourish this sinne, and giue place vnto it, though they be neuer so furnished with knowledge, zeale, and commendable life. If it be suffered to preuaile, it will bring them at last to fearefull and lamentable endes. In a common familie, it is a great disorder to see the master play the seruant, and the seruant to doe the office of the master: much more then it is a disorder in the Church of God, which is the familie of Christ, that men set their minds on the world, and make themselves seruants of riches, that should rather serue them. Our Saviour Christ saith, *the Sabbath was made for man, and not man for the Sabbath*, then much more riches were made for man, and not man for riches. Againe, couetous and worldly desires are against the order of nature: for when we come into the world, we bring nothing with vs, and while we liue here nature is contented with little: and when we die, we must carrie nothing with vs but a coffin, or winding sheete, why then should we set our mindes so much on earthly things? A-

gaine, the gate to heauen is strait, and the way narrow, so as we must be faine to strugle and creepe before we can make any entrance, and denie all that we enioy. Nowe when in the works of our calling we intend onely to get wealth, we doe as it were set barres on heauen gates, and load our selues with burdēs, which make vs vnable to passe. Therefore special care must be had, that our time and calling be not spent in gathering earthly treasures. And every man in his calling may remedie this vice, and the practise thereof, by doing these two duties. First, he must restraîne his affection from the world. Secondly, he must turne and dispose it to better things. For the first, our affection is like a sea, which beeing suffered to passe his banks, ouerflowes the whole countrey: and therefore to keepe our desires in compasse, every man in his place and calling, must labour for two things: first, for contentation; so saith the holy Ghost, *Let not your conuersation be vncomelines, but be content with that which ye haue.* This contentation is the esteeming of that particular estate wherein God hath placed vs, to be the best of all estates for vs that can be. A notable example of this vertue we haue in the Apostle Paul: who had learned in whatsoeuer state he was, therewith to be

Heb. 13.5.

contentation
affection

content. And therefore he saith, *I can be aban-* Philip 4
ished, and I can abound, euery where and in all 11,12.
things I am instructed both to be full and to be
hungrie, to abound to haue want. This which
 Paul practised is soone said, but not so soone
 done. Now that we for our parts may after
 his example be content in euery estate of life;
 we are to performe these duties. First, we
 must labour to see a particular prouidence of
 God, and to haue experience hereof in all
 things that come to passe. In health, wealth,
 and libertie, all men acknowledge a proui-
 dence; but in the contrarie estates of sicknes,
 bondage, and pouertie, &c. the blind world
 seeth no prouidence, nor goodnes of God.
 It shuts vp all the goodnes of God in health
 and wealth. But such as professe the know-
 ledge of the true God, must better acquaint
 themselues with this prouidence and good-
 nes of God, ~~and labour to feele it as well in~~
 sicknes as in health, in want as in wealth, in
 persecution as in libertie and peace. And
 when we can in some good measure doe this,
 experience of diuine prouidence will breede
 and bring forth contentation. An example of
 this we haue in Iob, who in the midst of his
 miserie said, *The Lord giueth, and the Lord ta-*
kerh away, now blessed be the name of the Lord:
 let vs in these words marke his contentation,

and the cause thereof; namely his perswasion, that God himselfe did lay that affliction vpon him: in which perswasion beeing settled he giues thanks to God. Secondly, we must labour to be resolu'd euen in conscience with Dauid, that *God is our portion*, that is, that God the father is our father, Christ Iesus our Redeemer, and the holy Ghost our sanctifier and comforter: herein we must settle our consciences: and then may we say as Dauid saide, *I haue a goodly heritage*: and we shal find our minds more settled, & contented with any estate good or bad that befall vs by the will and appointment of God. All men are wel pleased with health, libertie, wealth; and if we could be able in truth to say, *the Lord is my portion*, we should be as wel pleased with sicknes, bondage, and povertie. And thus are we to inure our selues to contentation.

~~Now~~ Now for the better restrayning of our affections from the world, two things must be done: first of all, we must in this life resolute our selues to seeke for no more, but things that be necessarie & sufficient for vs & ours. For to seeke for aboundance is not lawfull, neither doeth it stand with good conscience, which I prooue on this manner. We may seeke for that which we may pray for: but we haue

have no warrant to pray for aboundance: for things necessarie and sufficient, we haue warrant to pray; as Agar doeth, *Giue me neither penertie nor riches, feede me with food conuenient for me.* And Christ taught vs to pray on this manner, *Giue vs this day our daily bread:* that is, bread for our substances, or such bread as is sufficient to preserue our liues. And S. Paul plainly condemnes the desire of riches, that is, of things more then necessarie: affirming that such as desire to be rich, fall into the snares of the deuil. Some haue obserued 12. wonders in the Manna of the Iewes. 1. The children of Israel were fed with it 40. yeares. 2. To the godly it tasted according to euery one his desire. 3. To the vngodly it was loathsome. 4. A Gomar of it sufficed all stomacks. 5. Whether men gathered more or lesse, they had ful measure, neither more nor lesse, that is, a Gomar ful. 6. Two Gomars ful before the Sabbath, on other daies but one Gomar ful. 7. It fel euery daie, but on the Sabbath. 8. It melted in the sunne, and was hardened in the fire. 9. It was kept many yeares in the Arke vnputrified. 10. Beeing preserued til the morrow it putrified, except on the sabbath. 11. He that gathered least had his Gomar ful. 12. He that gathered most had but his Gomar. Nowe by

Psalm 30. 3.

1. Tim. 6.

Roffensis, 1. 12. 13.

12 Nov
De
Manna

Deut. 17.
16, 17.

the most of these wonders, and specially in that Manna laid vp til the next day putrified, and that euery Iewe had his competent measure, were his labour more or lesse, we are taught that the seeking, and desire of aboundance, pleaseth not God. The Lord commaundeth the king by expresse law, that he should not multiply his horses, nor his siluer and gold: it is not here the intent of God to barre kings from seeking for things sufficient to maintaine their kingdomes; but to moderate their affections, that they seeke not for that aboundance, which may serue to maintain not one, but two or three kingdoms. If God send aboundance of things more then necessarie to Princes, they may receiue the at the hand of God, and they are to be thankful therefore: but kings themselues may not seeke for more, then which is sufficient for their estates.

Now if this be the dutie of the Prince, the much more it is the dutie of the people: and subiects in kingdomes should content themselves, if they haue as much as wil provide them food and raiment, and thus wuch lawfully may they seeke for. As for example, a master of a family, may with good consciēce seeke for that measure of wealth, as shal in Christian wisdome be thought meete to maine

maintaine him and his family with conuenient food and raiment: hauing obtained thus much, a pause must be made, and he may not proceede further to inlarge his estate by seeking for that aboundance that may wel serue his owne house, and a second, or many families more. It may be here demanded howe we are to iudge what is sufficient for any man? I answer, we must estimate sufficiencie, not by the affection of couetous men, for then nothing shal euer be sufficient: but we are to proceede by the same rule in this matter, as in like case of apparel. Because the word of god hath given no particular rule, howe every man or woman should be attired: therefore our rule must be the example and iudgemēt of the godly, and graue men and women, of our estate and order. So likewise for a sufficiencie in things of this life, our rule must be the common iudgement and practise of the most godly, frugal, & wise men, with whome we liue: and that which they in good conscience iudge sufficient and necessarie for every man, according to his place and calling, that is to be esteemed sufficient. And here we must remember, not to make one rule for all men: that things sufficient for one should be sufficient for all: but every man must be measured according to his condition

on and degree. For as one man is aboue another in degree, more or lesse, so to one is more required for sufficiencie, then to another. But the couetous man may except, and say, euery gift of God may be sought for: But aboundance is the blessing & gift of God; and therefore it may be sought for. I answer, we must distinguish the blessings and gifts of God; some of them are simply blessings; and some only in respect. Those which are simply blessings, are such gifts and graces of God, as are not onely blessings in themselves, but also in euery man that hath them: and such are the gifts of faith, of repentance, of the feare of God, of the loue of God and man. The second kind of blessings, which be in respect, are such as are good in themselves, but not good to euery person that hath them: such are riches and aboundance of worldly things. Thus then I answer, Euery blessing of God may be sought for, if so be I knowe it is a blessing to me: therefore I may lawfully seeke for faith, and repentance, and all such gifts of God, as are simply blessings. But we may not seeke for such things, as are onely blessings in some respect, vnlesse we can say they are blessings to vs. A sword or a knife are good things in themselves, & haue their vse: but they are not good in the hand of a child, or of a mad man, because they may

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thereby hurt themselves. And so are riches good in themselves, but not for every man: & therefore no further to be sought, then we knowe they are good and profitable for vs.

Secondly, it is alleadged, when men seeke for abundance, they finde it, and god would not giue it them, vnlesse it were a blessing: because whatsoeuer is of God is good. I answer, first of all, that God in giuing abundance to the couetous man, is void of all blame; for the question is, of the mans seeking and receiuing, not of gods giuing. Againe, when God graunts abundance to some that seeke it, he giues a blessing, but like to the quailles which he gaue to the Israelites, that brought a plague with them: for God oftentimes giueth temporal blessings in his wrath. Thirdly, it may be alleadged, that God hath made a promise to euery righteous mā, that he shal receiue abundance; riches and treasures shal be in his house (saith Dauid) & therefore he may lawfully seeke for riches. I answere two waies; first, that by riches in the worde of god is often vnderstood, things necessarie, and not abundance. Secondly, if riches be taken for abundance, I answer, that promises concerning temporall blessings must be vnderstood with exception of the crosse and chastisement: and therefore the meaning of the Psalmist is, that riches shall

Psalm. 112.

91
be given to the righteous, vnlesse it be the wil
of God to exercise and trie him, by want and
pauertie. And that this place must thus be
vnderstood, it appeares plainly, Heb. 11.
where some are commended, because they
indured pauertie by faith, wandring too and
fro in sheep-skinnes and goat-skinnes. And
Lazarus when he died, was receiued into A-
brahams bosome, though in his life time, he
had not so much as crummes from the rich
mans table to feed his bodie. Nowe then, if
the promise were absolute, euery man might
seeke for aboundance, and euery beleeu-
er should haue it: but seeing it is conditional, &
we are vncertaine, whether it wil please god
to trie vs by want or no; therefore we may
not seeke for aboundance. Fourthly, it may
be alleadged, that euery man must doe good
to Church and common wealth, and there-
fore he must seeke for plentie, that he may
haue wherewith to doe this good. I answer:
we must doe good indeed, but yet within the
compasse of our estates and callings, and ac-
cording to our abilitie; for God accepteth e-
uery man according to that he hath, and not
according to that he hath not.

Rightly
Lastly, it is alleadged, that there be exam-
ples of righteous men; as Abraham, Iacob, &
Salomon, that abounded with riches. I an-
swer,

swer: they got not their riches by seeking abundance: they were made rich by Gods sending, not by their owne seeking. And so may any man accept abundance, when it is the pleasure of God to bestowe it on them, while they walke in their callings. And it cannot be shewed, that either Abraham, Iacob, or Salomon, wanting riches, sought for them: but commonly the couetous man laies plots how to get thus much for himselfe, and thus much for his children, so many hundreds, & so many thousands: whereas Iacob asked of God, but food and raiment. Therefore whatsoever is said to the contrarie, the truth is, that no man can with good conscience seeke for things more then necessarie. And this one thing must be as a cord vnto vs, to restraints our affections from the world: that God hath giuen a commandment, that we must seeke onely for things, that may be in Christian wisdome esteemed necessarie.

Now let vs proceed to search how we may turne our affections from the world to better things. The way is this. As the cholerike persons that desire to restraints their hastines, must turne it against them-selues for their owne sinnes: Euen so the worldling that desires to turne his gripple minde from earthly things, must set his minde on the kingdome
of

of heauen. And for the doing of this, two things are especially required: first, we must indeuour to haue the eyes of our mindes enlightened by Gods spirit, that we may see how happy the estate is that God hath prepared in his owne kingdome for them that loue him. Thus Paul praied for the Ephesians that *the eyes of their understanding might be enlightened, that they might know what the hope was of their calling, and what the riches of his glorious inheritance is in the Saintes.* The beast that goes in a bare commer, if once it sett eie on a better pasture, will without further delaye ouer hedge and ditch and all till it come into the said pasture. Now that which is in Nature, should much more be in them that are partakers of the grace of Christ. Therefore although like moules we haue our heads allwaies rooting vnder the earth: yet if wee doe by grace but cast our eyes to the ioyes of heauen, we cannot but turne our hartes from the loue of this present world. A notable example of this we haue in Moses, who when he might haue bene heire to Pharaoes daughter, refused honor, esteeming the rebuke of Christ greater riches then the treasures of Egypt: because he had respect to the recompence of reward. Thus God in mercy opened his eyes, & made him see the happy estate of the king-

eph. 1. 13.

Ex. 11.

Ex. 11.

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kingdome of heauen, and thereby caused him to leaue and forsake the honour and the wealth of Egypt.

Secōdly, we must indeuour to haue in our heartes, a sense and feeling of the want of Christ: and to see our damnable estate in our selues, and how greatly we stand in neede of the bloud of Christ to wash away our sinnes. Behold a notable meanes to make any man (though he were couetousnes it selfe) to turne his heart from the pelfe of this world, and to seeke wholly after spiritual and heauenly things. For the consideration of our owne misery in our selues, and a liuely sense of the neede we haue of Christ, will make vs hunger after him and his righteousness, aboue all things in the world. We finde by experience, that many are indued with good gifts of knowledge, of ioy in the word of God, of zeale, &c. who neuertheless in their callings be ouercome with this foule sinne of Couetousnes: and the reason is, because they were neuer thoroughly touched with any sense or feeling of their neede they had of Christ: their hearts are dead in sinne and corruption, and they neuer knew the vilenesse of their owne natures, and in what extreame miserie they are out of Christ. And if they might be brought to a feeling of their vnworthines,
and

and made to hunger after him, they would then beginne to say with Saint Paul, *I esteeme all things as dung in regard of Christ.* And with David, *As the hart braieth after the ri- uers of waters, so thirsteth my soule after thee, O Lord.* This is the counsell of Christ, *first seeke the kingdome of God and his righteousness.* We must in our selues be as the wounded man that lay in the way, that Christ Iesus the true Samaritane may come by vs to supple our woundes, and to powre his owne pretious blood into our soules. For as Marie said, *God fills the hungrie with good things, but the rich he sends emptie away.* And thus shall we be able by Gods grace to turne our affecti- ons set on the world, to heavenly things. Thus also we see how to walke in our cal- lings with good conscience, and to auoid the sinne of Couetousnes.

Now I come to the second sinne of Ini- stice, whereby men abuse their callings to the hurt and hindrance of others, either pub- likely or priuately. Example of this we haue in Zaccheus the Publican, who enriched himselfe by forged cauillation. Now this sinne spreades it selfe as largely through all degrees & states of men, as the former sinne of couetousnes: as wil appeare if we doe but take a view of such as be the principal cal- lings.

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lings. And first to begin with Emperours & princes, by whome is practised the greatest vniustice that cā be, as they are in the greatest callings: for many of them content not themselves with their owne dominions, but encroach either by fraud or by violence on their neighbour-kingdomes, and for the increasing of their estates, spare not to shedde riuers of blood. As at this day, the Turke in Asia, & the Spaniard also, who seeketh by all meanes to make himselfe the Emperour of the West partes of the world. Like iniustice appeares in the calling of such Magistrates as vse to take bribes, to respect mens persons in executing of iustice and iudgment. Iniustice also creepes into the chaire of Moses, when the word of God the foode of mens soules is withheld, as also when it is corrupted, partly by the poison of mens errors, partly by the deuises of mans braine. Iniustice in the calling of the Lawyer, is to take larger fees, then statute and conscience will allow: and to make delay of suites, yea to delay them not from morning till night, as Iethro saide to Moses, but from tearme to tearme, yea from yeare to yeare, for the increasing of their gaine. In the calling of the Physitian, it is iniustice, to minister phyicke to the bodies of men, that is learned out of books without any experience, as also to mi-

nister phylicke vpon the bare inspection of the vrine, which by the best learned is iudged to be insufficient, and often deceitful: yea to prescribe drunkennes and fornication for the cure of some diseases: and to minister phylicke to parties absent, vpon the erecting of the figure at the time of the interrogation. In the calling of the Merchant and tradesman, there is false weights, and false measures, diuers weights and diuers measures; ingrossing, mingling, changing, setting a glosse on wares by powdering, starching, blowing, darke shoppes, glozing, smoothing, lying, swearing, and all manner of badde dealing. In the patrone, there is presentation giuen, but with secret condition of hauing his owne tythes, or some other fleece out of the liuing. In the lād-lord, there is racking of rēts, taking immoderate fines, inclosing of groundes that haue laien common time out of minde: and the cause is want of Sobriety & temperance in diet and apparell. In the Husband-man & corne-monger, there is exceeding iniustice, in hording vp graine till the time of further advantage: and in taking whatsoeuer they can get for their owne, though it be to the shedding of the blood of the poore. In the calling of the Printer, which should serue for the special good of the Church and commonwealth,

wealth, there is exceeding iniustice done to both, by the publishing of libels, & hereticall books, whereby errorrs are spread abroad, as also by publishing vnchast, immodest, and vnprofitable writings. And in the calling of the booke-seller there is like iniustice, in that they sell all bookes good and badde, of truth and falshood, and that hand ouer head without any regard, to euery one that commeth. For at this day, in England, a Papist may furnish himselfe almost with all kind of bookes of his owne heresie, and that in the shoppes of Protestants. A thing to be thought vpon, and that which greatly hinders the good of this our Church. Thus ouer all estates and callings the canker of Iniustice hath spread it selfe, so as we may take vp the complaint of the prophet Micah, *It is hard to finde a righteous man: euery man laies a net for his brother, and seeketh his hurt, his blood, and vicer undoing.* This is so plaine, that he which hath but halfe an eye may see it. Yet the vniust man wanteth not excuses, but saith, The world is naught, and therefore they that will liue in the world must doe as other men doe. *Ans.* This indeede is the blind reason of vngodly men: but Saint Paul giueth another rule, & bids vs walke *unblameably in this present world, as lights in the midst of a crooked*

Micah. 7.

Phil 2. 15.

and peruerse generation. And though the whole world should giue themselves to the practise of iniustice, yet he that is the child of God, must carrie himselfe in his calling in such manner, that he may be a light to them with whome he liueth. Others more blind and shamelesse, for the maintaining of their Iniustice, alleadge the example and practise of our Sauour Christ, in sending for another mans Assle and the colt, when he went to Ierusalem. But who doth not see the notorious abuse of this place of Scripture? For our Sauour Christ did this as lord, not onely of the beast, but also of the owner. And therefore when he sent his Disciples, at the same time he inclined the heart of the owner, to be willing to let them goe: shewing thereby himselfe to be the Lord, that hath the hearts of all men in his hand, and consequently the gouernour of all things els. Other allegations for the defence of Iniustice are of no moment. Now then, we must enter into examination of all the workes of our callings, and finding what stands not with equitie and iustice, we are to forsake it. And the better to perswade vs hereunto, these reasons may be vsed. First of all, it is Gods commandement, that euery man should deale iustly in the works of his calling: as Paul saith to Titus,

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The grace of God that bringeth saluation vnto
all men hath appeared, and teacheth vs that we
should denie vngodlines and worldly lusts, and
that we should liue soberly, righteously, and godly
in this present world. Againe, Let no man de-
fraud or oppresse his brother in any thing. Now 1. Thess 4. 6.
then, if we haue beene faultie in this kinde
heretofore, let vs now begin to make consci-
ence of this commandement. Secondly, we
must consider with our selues, that so long as
we practise iniustice in our particular cal-
ling, all our worship and seruice of God in
praier and thanksgiuing, in hearing the word
and receiuing the Sacraments, is an abomina-
tion vnto the Lord. Hereupon he saith to
the Iewes, *I abhorre your Sabbaths and newe* Isai 1. 13.
moones: and the reason is, because their hands
were full of blood. Againe, the Lord pro-
fesseth that the sacrifices offered vnto him by
the Iewes, were as if a man should cut off a Isa. 66. 3.
dogges necke, and offer it him in a sacrifice,
because they liued in their wickednes. Third-
ly, they that practise iniustice haue the curse
of God to follow them. Paul saith, that the
vnjust man shall neuer enter in the kingdome of 1. Cor. 6. 9.
God. And Moses saith, that they which vse
false weights are an abomination to the Lord. Deut. 25. 16.
Looke then how many practises of Iniustice
be vsed in any mans calling, so many barres

Col. 3. 11.

and stoppes there be to keepe him from the kingdome of God. Lastly, let vs marke what S. Paul saith of himselfe, that, *In all things he had a care to please God in consideration of the terrour of the Lord:* and that is, as if he had said; I know in the last day I must come to the barre of Gods iudgement, there be tried all the things I doe, and therefore doe I endeavour to keepe a good conscience in all the workes of my calling. And in the very same manner, should euery one of vs stirre vp our selues to the practise of iustice, and to the auoiding of all bad dealing in our callings: for at the last day, the bad practises of euery man shal be made manifest, and we shal be iudged according to that we haue wrought when we liued in the flesh. Thus much for the two vices to be auoided in euery mans calling.

The vertues which the word of God requireth of vs in the practise of our callings are many, but two especially: *Faith, & Love.* By faith, I meane not onely sauing faith, but another particular faith arising of it, whereby we must be perswaded, that our particular callings and the works thereof, are pleasing vnto God: and that he will giue a blessing vnto them for Christs sake. And whatsoeuer is not of this faith, is sinne. When Noah is

Heb. 11.

said

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said to build an Arke by faith, we must not
onely vnderstand iustifying faith, but withall
another particular faith flowing from it;
whereby he was perswaded, that the building
of the Arke was a worke acceptable vnto
God, and that he should finde a blessing
therein. And without this particular faith, no
man can please God in any calling. Now
there is a relation betweene faith, and the
word: where faith is, there must be a word of
God; and where the word is not, there can
be no faith. And therefore that the actions of
our callings may be done in faith, we must
haue a word whereon to build our faith.
And this word is twofold: A word of com-
mandement, and a word of promise. The
Commandement, is that word of God,
whereby the actions of euery mans calling,
are either expressely commanded, or at least
approoued. The promise, is a particular
word, either directly propounded, or by iust
consequent to be gathered out of the Scrip-
tures: whereby God hath promised to blesse
the labours and workes of our callings. And
for knowledge of both these, must euery one
labour in his place. The Magistrate must
haue a commandement from God in his
word, that must authorize him to draw the
sword: and a promise of blessing and prote-

tion when vpon good cause he drawes the sword indeede. The like must the Minister haue for his calling, and the man of trade for his. And he that hath not both a commandement and promise, cannot possibly doe the works of his calling in faith.

Nowe if any shal thinke this strange and hard, let them consider what is done in townes and corporations. Men of the same trades, haue their Wardens and Masters of their companies, yea decrees and ordinances, to which they binde and conforme themselves. Now if men be content to bind themselves to their owne ordinances, shall they not much more yeeld themselves to the commandements of God, and walke in their callings according to them? Againe, when men thus liue by faith, hauing regard to Gods commandements, it causeth them to do their actions in obedience. And when they shal by the same faith rest vpon the promise of God, it wil make them cast their workes on the Lord, and free them from carking, and distrustful cares, which pull the heart in peeces. And by this meanes also, they shall ease their mindes, whey they lie vnder the crosses, that are incident vnto euery calling since the fall of Adam: for in this promise shall we behold the blessing and goodnesse of God in
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the middest of our troubles. As the woode that Moses cast into the bitter waters, made them sweete: so the promise of God, viewed by the eie of faith, sweeteneth the troubles & crosses of our callings.

The second vertue is loue. Faith which is alone in iustification, goeth not alone in life and conuersation, but loue and faith are both ioyned together, for faith worketh by loue. And yet they are not one & the same vertue, but differ in their actions: as the man that serueth a Mason vpon the ladder, hath vse of both his handes, with one he staieth himselfe, with the other he reacheth vp his burden: so hath euery man in his calling, the vse of two spirituall handes, the hand of faith, and the hand of loue: the hand of faith, keepeth him in compasse, and staieth the minde vpon the word of God: And the hand of loue reacheth out it selfe to others, in duties of loue towards God and man: and thus faith and loue differ. Now the practise of loue stands in two things: First we must referre all the works of our callings, to the honour, praise, and glory of God: and here is the principal thing wherein loue consisteth. And therefore Paul saith 1. Cor. 5. notably of himselfe, *The loue of Christ constraineth me*, signifying thereby, that whereas Christ had so loued him, as to shed his blood for

for him, that very loue did conſtraine him to
 referre all that he could doe, to the honour
 and praife of Chriſt. Nowe looke what Paul
 here ſaith, the ſame muſt euery particular
 man in his calling ſay of himſelfe: that the
 loue of Chriſt in ſhedding his blood for him,
 conſtraineth him to do all things for the ho-
 nour and praife of his name. The ſecond du-
 tie of loue is, to apply the works, and duties,
 and labours of our callings, to the good of
 the Church, and common-wealth, and the
 place whereof we are members. Thus Paul
 ſaith to the Galathians, *Doe ſervice one to ano-*
ther by loue: and this is done when we imploy
 our labour, for the good of our brethren: &
 thus breifly we ſee, howe loue is put in pra-
 ctife.

If we ſhall examine our ſelues by theſe
 two points, it wil appeare, that moſt men
 come ſhort of their duties: for whereas it is
 the propertie of vnfaigned loue, not to ſeeke
 his owne things, but the good of others: the
 common praetiſe of men is to imploy their
 paines for themſelues, according to the com-
 mon ſaying, Every man for himſelfe and god
 for vs all. Nowe are the euil daies, wherein
 men are louers of themſelues. The moouing
 cauſe almoſt in euery man that cauſeth him
 to doe the duties of his calling, is the reſpect
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of private benefit. It is hard to find a man that labours in his calling vpon loue, to the glory of God, and the good of his brethren. Thus we see howe the word of God giues direction for the holy vse of our callings.

The second meanes to sanctifie our callings, and the workes thereof, is Praier. This praier is that, whereby we doe not only pray vnto God for the pardon of our sinnes, and for the supply of such graces as concerne life eternal, but particular, for a blessing vpon the labours of our callings; whose beginning must be with praier, and in due season ende with thanksgiuing. The commandement to this purpose is plaine: *Whatsoener ye doe in word or deed, doe all in the name of the Lord Iesus, giuing thanks to God.* Col. 3. 17. The meaning is, that when we enterprise any businesse, either in speech or action, we must first call on God for his blessing, and giue him thanks in the ende. Dauid saith, *Except the Lord build the house, they labour in vaine that build it: and except the Lord keep the city, the watchman keepes the watch in vaine.* Psalm 127. If Paul, before he tooke shipping praied on the shore, then much more must we doe it, in the maine & weightie workes of our callings. Parents in their families, teach their children to say, *Father I pray you blesse me, Mother I pray you blesse me:*

me: well, Gods church is his family, and men that liue therein are the children of God: he is the father and the master of that family: therefore let this practise of earthly parents teach vs, when we beginne the actions of our callings, to goe to our heavenly father for his blessing. This we must remeber to practise, and so shall we sanctifie the workes of our callings.

The second thing required, in doing the workes of a mans calling, in a good manner, and which serues also for a good continuance in the calling, is Constancie. And it is nothing else, but a perseuerance in good duties; which is the more needfull, because it is no commendation for vs, to make choite of a good and fit calling, and to enter into it, vlesse we go through-stitch in the duties thereof. For euen as the souldier in the field, must not change his place, wherein he is placed by the generall, but must abide by it, to the venturing of his life: so must the Christian continue & abide in his calling, without change or alteration. There is a certaine lightnesse in the nature of man, whereby it commeth to passe, that many like better of other mens callings, then of their owne: and hereupon are mooued vpon euery light occasion to alter their callings. But in the text in hand, the holy

ly Ghost meeteth with this lightnesse, by cō-
manding euery man to continue constant in
doing the duties of his particular calling: *Let*
euery man abide in that vocation wherein he was
called. And we must be carefull to auoide
three lets of Constancie: Ambition, Enuie,
Impatience. Ambition is a vice, whereby any
man, thinking better of himselfe, then there
is cause he should, becomes male-content
with his particular calling, and seeketh for
himselfe an higher place, and a better estate.
An example of this Ambition we haue in our
first parents; who by Satans allurements be-
came male-content with that estate wherein
they were created, and sought to attaine to
the condition of God himselfe. And this sinne
of theirs, cleaues fast to the nature of euery
man, and by it we are easily carried to a dis-
like of our condition. Thus Absalom through
Ambition, was moued to seeke his fathers
kingdom, iudging basely of his present estate:
for out of naturall selfe-loue springs Ambi-
tion. And for the better redressing of this vice
in our selues, euery man must enter into con-
sideration of his owne estate: we must be-
thinke our selues, that in respect of our bo-
dies, we are but dust and ashes, and to dust
we must returne againe: that in respect of the
disposition of our hearts, altogether set vpon
sinne,

sinne, we are farre more wretched then any other creature; and also, that of our selues, we haue not any sufficiencie for the doing of the least and smallest duties of the basest calling in the world: for of our selues we are not sufficient to thinke one good thought, much lesse to performe a good duty acceptable to God, in any calling whatsoever. And therefore we must consider with our selues, that in our particular callings, we are but as weak instruments in the hand of the Lord, who is the principall worker and agent. These and like meditations might mooue vs to contentation in the calling in which God hath placed vs.

The second impediment to constancy is Enuie, which is a pining away of the heart when men see others placed in better callings and condicions then themselves. This is a common sinne, and it is the cause of much dissention in the common wealth. It is one of Machiauel his pollicies, to hould it necessary in a common wealth, that men of sundry degrees, and callings should enuy and maligne each other; But contrariwise it is a manifest hindrance to constancy in good duties, and hurtful both to church, and common wealth. And for the better redressing of this fault we are to consider that the greatest callings that

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be, are not ordained for the maintenance of
pride, and for the priuate benefitte of men,
but for the common good. Secondly, that
such as are placed in greatest callings, haue
the greatest charges, and therefore are to
yeild vnto God the greatest accompt.

The third impediment of constancy is
Impatience, which is a disquietnes of mind,
arising from the continual troubles that are
incident to all callings, specially when men
are not able to beare them, nor to brooke
the iniuries, that are commonly done vnto
them in word or deede. This very sinne ma-
keth manie a man to leaue his place. Such as
goe to sea, for their delight make choise of
faire and calme daies : afterward being sea-
sick, yea tossed with wind and weather, and
in some danger of their liues, they wish them-
selues on land againe, being greiued they
euer came on shipboard : professing if they
come to land againe neuer to come on sea
any more : Even so it fares with many men
both in church and common wealth : They
take a liking of this or that calling : they en-
ter into it, hoping for pleasure, wealth, and
approbation of men: now afterward finding
themselves disappointed of their expectatiō,
and to walke in callings with many troubles
and discomfortes, hereupon they become
impa-

impatient, and either doe indeed or greatly
wish to leaue their callings. Now to remedie
this vice, we must resolute to goe on, to doe
the duties of our callings, to goe through
stitch in all crosses or calamities, that may
befall vs any way: arming our selues with all
meete and necessarie patience. Thus Christ
commanded his Disciples *to possesse their
soules with patience.* And Paul chargeth the
Philippians, *to let their patient and equall
minde be knowne to all men.* The surgeon that
is to cut his patient, goes on to lanch and to
worke his cure, though his patient crie neuer
so much: so must we in our particular cal-
lings goe on with courage and constancie, to
doe the duties thereof, for the glorie of God,
and the good of men, though there be neuer
so many lets and impediments to hinder vs:
and as Paul saith, to passe through good re-
port and badde report, through shame and
rebuke.

And that we may thus constantly proceed
in all good duties with all patience, we must
often remember that the duties of any lawful
calling, be it neuer so base, are accepted and
approoued of God. Our Sauour Christ
himselfe complaineth on this manner, *I haue
laboured in vaine, I haue spent my strength in
vaine:* Here we see the little successe that the
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head and perfect Doctor of the Church had in his calling; but let vs see, how doth he comfort himselfe? surely thus in the wordes following, *But my worke is with my God*: that is, howsoeuer men submit not themselves to my doctrine, yet my father approoueth it. It was a thing that troubled S. Paul, that his labour in the ministerie did not turne to the good of all, but was to some the saueur of death to death: yet he comforts himselfe with this, that alwaies to God it was a sweet smelling saueur; and by the same consideration of Gods approbation, we should arme our selves with patience, that we may with good conscience goe on in good duties to the end. Thus much of the three impediments of constancie.

To proceede yet further: Constancie here commanded must be vnderstood with three things: with *helpes*, *vacations*, *changes*. Touching *helpes*, the ordinance of God is for the better continuance of callings, that customes, and tribute be paid to Magistrates; necessarie stipends, tythes, and dues to Ministers of the word: and Moses Deuter. 15. 7. saith that all such as doe the offices of their callings diligently, and for all this grow to decay, wanting the blessing of God vpon their labours, must be helped by lending freely, by

forgiving of debts, and other like curtesies. Let hard-hearted men thinke vpon this, that will not in such cases lend freely, but prae on such persons til they haue sucked their bones. These are the bane and plague of a common wealth: these are they that make beggers and vagabonds. For where there is no free lending, there many a man goes to wracke. *Vacation* is to surcease from doing the duties of a particular calling for some time or space: and it hath his warrant from the word of God, which alloweth vacations in three respects. First for religion sake, which is the principall vacation of all, and it is commanded in the fourth commandement, *Remember the Sabbath day*, that is, the day of rest, or of vacation, *to keepe it holy*. And here euery man is bound in conscience before God, to surcease from the duties of his calling on the seauenth day, which is now in the new Testament the Lords-day, & so is to continue to the last iudgement. And this *vacation* is necessarie euen in common reason: for without it there can be no good proceeding in religion. It is the meanes to beginne, continue, and increase both knowledge and grace. He that hath the most excellent gifts of nature, shall neuer be able to attaine to learning, vnlesse he set himselfe apart, and giue himselfe to studie:

of recreation
die & much more then, the knowledge of the
mysteries of the kingdome of heauen cannot
be obtained, vnlesse men at some times lay a-
side all worldly affaires, specially on the Sab-
bath daies. Therefore it is for the good of fa-
milies, townes, countries, and kingdoms, that
the Lords day be kept, and consequently it
stands vs in hand to take the benefit of this
of vacation, and to vse it for the increase of faith,
repentance, and obedience, if we desire the
of saluation of our owne soules. God who is the
soveraigne King ouer all, might haue inioyn-
ed vs a perpetuall labour from one day to
another for all the daies of our liues: but con-
sidering our good and saluation, he enioyned
vs to labour sixe daies, commanding a vaca-
tion on the seauenth.

The second vacation is in respect of re-
creation, which also hath his warrant when
it is lawfully vsed. God commandeth euery
man to labour in his calling, and to eate his
owne bread in the sweate of his browes: and
in commanding labour, he alloweth the
meanes that make vs fitte to labour. And
therefore withall he admitteth lawful recre-
ation, because it is a necessarie meanes to re-
fresh either bodie or minde, that we may the
better doe the duties which pertain vnto vs.
Of recreation I haue spoken elsewhere: there-
fore

fore it shall suffice now briefly to propound
 a caueat or twaine. Touching recreation where
 these caueats must be remembred. First of all age,
 it must be moderate, otherwise it is a meanes men
 to call, and draw vs from our callings. Se- per
 condly, it must be in things lawfull. Thirdly, les f
 it must be on the daies of labour: for labour tain
 is then onely commanded, and therefore re- life
 creation which is a surceasing from labour calli
 for a time, & serueth onely to make vs more at, f
 able to continue in labour, must be on the but
 fixe daies and not on the Sabbath: at which ard
 time because we must abstaine from ordina- poe
 rie labours of our callings, we are much more mar
 to abstaine from our accustomed recreati- the
 ons: for where that which is more necessarie gin
 and principall is forbidden, there the lesse ne- A
 cessarie is forbidden also: but labour is the tha
 more necessarie and principall, and recreati- Fir
 on serues for labour. This beeing so, it is a nei
 notable abuse of many to make the Lords dec
 day, a set day of sport and pastime, which fro
 should be a day set a part for the worship of len
 God, and the increase in the duties of re- ful
 ligion. And this is specially the fault of hous- go
 holders, which hauing imploied their seruants for
 to labour fixe whole daies together, giue the ma
 the seauenth day, which is the Lords, for re- the
 creation.

A third

nd A third vacation is in time of necessitie,
on when men are disabled by reason of sicknes,
allage, imprisonment, or any other iust impedi-
ment. And the ordinance of God is, that such
se- persons as haue the trembling hand (as Mo-
ly, ses speaketh, Leuit. 25. 36.) should be main-
tained with such things as be necessarie to
re- life and health, by the labour of other mens
our callings. This thing must not be maruailed
reat, for the goods we haue are not our owne,
he but the Lords: we are but keepers and stew-
chards of them. And it is Gods will that the
na- poore should haue title to a part of euery
ore mans goods: and for this cause it is a shame if
ti- they haue not releefe without rousing, beg-
ri- ging, or crying.

ne- And heretwo questions are to be skanned
he that are much spoken of, and often mooued.
tr- First, whereas it is a generall dutie to visit our
s- neighbours in time of sicknes, it is deman-
d- ded, Whether is it lawfull at all to surcease
ch from this dutie in time of plague or pesti-
of lence? I answere; there may be and is a law-
re- ful vacation from this dutie, and that with
uf- good conscience for some time, and vpon
its some occasion. For first of all, it is lawful to
he maintaine our owne liues, so it be without
e- the hurt or hindrance of the liues of other
men: now to flie in time of contagious pe-

silence, is to preserve the life of some with-
 out the hurt of any. Secondly in other com-
 mon dangers, as in time of famine, fire, and
 sword, men for their safetie may flie frō their
 neighbours, and therefore by like proporti-
 on, we may flie in time of contagious sicknes.
 Thirdly, in the Church of the Jewes the lea-
 per was put apart from the societie of men:
 and that in effect was as much, as if all the
 Jewes had withdrawne themselves from his
 societie. And therefore now it is not simply
 unlawful to flie in time of contagious pesti-
 lence. It is alledged, that to flie is a flat dis-
 trusting of God, as though he would not
 preserve and defend vs. I answer, that distrust-
 ing of God is not a fault in the action of
 flying, but in the persons that flie. Men that
 labour for meate and drinke, doe many times
 distrust the goodnes of God, yet the fault is
 not in the labour it selfe, but in the parties
 that indure the labour. Secondly, it is alled-
 ged, that to flie is to forsake those, to whom
 we are united in bond of neighbourhood,
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 ties visited haue sufficient helpe appointed
 by the Magistrate, both for their bodies and
 soules, then to flie is not to forsake, and in
 such cases parties visited are not to desire the
 presence of their neighbours. It is alledged,
 that

that David neuer fled away when the people were smitten with the plague. *Ans.* There be speciall reasons thereof. First, that plague was sent by God vpon a suddaine. Secondly, his very sinne was the cause of the said plague vpon the people. Thirdly, David had no cause to flie, because he then was assured that himselfe should escape. Thus then the visiting of neighbours and friends, though it be a needfull dutie, sometimes admits vacations, in which we may with good conscience goe aside and seeke the safetie of our owne selues, and those that belong vnto vs: if so be necessarie helpe be otherwise provided for the sicke.

The second question is, whether the ministers of the Gospel may flie in time of persecution? I answer, they may, if they be freed from the bond of their callings, whereby they are tyed to their charges. Thus Moses fled to Midian; and Paul out of Damascus: and our Sauour Christ from among the Jewes. Secondly, I adde, that Ministers not freed from their callings, may by the consent of their people, for a time goe aside, for their owne safetie, and the further good of men, til the brunt of persecution be ouer: specially, if they in particular be aimed at. When Demetrius had raised a tumult in Ephesus about

silence, is to preserve the life of some without the hurt of any. Secondly in other common dangers, as in time of famine, fire, and sword, men for their safetie may flie frō their neighbours, and therefore by like proportion, we may flie in time of contagious sicknes. Thirdly, in the Church of the Jewes the leper was put apart from the societie of men: and that in effect was as much, as if all the Jewes had withdrawne themselves from his societie. And therefore now it is not simply unlawful to flie in time of contagious pestilence. It is alledged, that to flie is a flat distrusting of God, as though he would not preserve and defend vs. I answer, that distrusting of God is not a fault in the action of flying, but in the persons that flie. Men that labour for meate and drinke, doe many times distrust the goodnes of God, yet the fault is not in the labour it selfe, but in the parties that endure the labour. Secondly, it is alledged, that to flie is to forsake those, to whom we are united in bond of neighbourhood, which is unlawful: I answer, when the parties visited haue sufficient helpe appointed by the Magistrate, both for their bodies and soules, then to flie is not to forsake, and in such cases parties visited are not to desire the presence of their neighbours. It is alledged, that

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Diana, and the people had caught Pauls companions, Gaius and Aristarchus: Paul moued with zeale, would haue entred into the middle of the presse; but as S. Luke saith, certaine brethren ouerruled him, and would not suffer him to enter, but caused him to withdraw himselfe. Thus then it is manifest, that in common dangers, publike callings admit their vacations in sundry cases. Thus much of vacations, now I come to changes.

A change of a calling, is a lawful going from one calling to another. It is not the Apostles meaning to barre men to diuert from this or that calling, but he giues them an *item*, to keepe them from changing vpon euery light conceit, and euery suddaine occasion. And that changes may lawfully be made, it appeareth thus. Amos by calling, was first a heard-man, but after a prophet. The Disciples were first fishermen, and after Apostles. Our Saviour Christ himselfe, was by calling a Carpenter, in his first and priuate life, til he was thirtie yeares old: yet after his baptisme, he shewed himselfe to be the Messiah, and Saviour of the world. Neuerthelesse, a change may not be made, but vpon yrgent and weightie causes, and they are two especially; *Private necessitie*, and the *common good*. *Private necessitie*, is when men cannot maintaine themselves and

and theirs, by the callings in which they are; for then they may betake themselves to other callings. Thus a Merchant man may become an husbandman, and an husbandman a Merchant. Thus a Physitian may become a minister of the Gospel: And Paul an Apostle, vpon priuate necessitie, returned to the calling of a Tent-maker: yet so as he performed his ministerie, when occasion was offered.

The second cause of making change lawfull is, *the publike good*. Thus may a private man become a Magistrate. And it must be remembred, that so oft as we change, it must be to better and more excellent callings, in which we may glorifie God more, and bring greater benefit to the Church and commonwealth. Thus Paul biddeth the Corinthians, *1. Cor. 14.* to seeke for the best gifts, which might serue for the best callings. And here the fault of some is to be reprooued, that hauing notable gifts of nature, and learning, because they would attaine to worldly wealth, make themselves Merchants, or factors to Merchants, or seruing men to great persons; whereas for their gistes, they might doe God better seruice in the greatest callings of the Church. And thus much of constancie.

The consideration of this, that we are bound to be constant in the duties of our
par-

particular callings, must teach vs much more
to be constant in the general duties of Chri-
stianitie. And therefore let vs al be careful, not
onely to professe the true religion for the
present time, but to continue constant in this
profession vnto the ende. Our general cal-
ling admitteth no vacation, nor chaunge, as
our particular callings doe. Wel then, in that
we professe our selues to be members of
Christ, in these our happie daies of peace, let
vs arme our selues against the euil daies to
come, that we may be faithful to the ende.

Againe in the general calling, every man
is bound in all good conscience to obey god
in all his commandements: here also must our
constancie appeare so long as we liue, that
we may say with Paul, *I haue finished my
course, I haue fought a good fight*. And with
Hezekias on his death bedde, *Lord, remember
howe I haue walked before thee with an upright
heart, and haue done that which is acceptable in
sight*. God hath made a most mercifull
promise of life euerlasting, which is the com-
fort of all comforts, and without which the
case of Gods children were of all most mise-
rable: And this promise is made to them that
continue faithful vnto the ende: these are
they, on whome God will bestow the crown
of life. And thus much for continuance in our
callings. The

The last point to be considered is, *the good ending thereof*. And herein are two things required: *The Resignement, & the Account*. In the parable of the rich man, the Lord calleth his steward, and biddeth him give an account of his steward-shippe, for he can be no longer steward; where we see, besides the resignation of our callings, there must an account be made of our doings therein. Of these two in order. *The Resignment of a calling*, is nothing else, but the laying downe of the said calling, by ceasing to put in execution the works & duties thereof. In the resignation of callings, two things must be considered: first, *the time when*: secondly, *the manner how*. *The time* is not left in our owne choice: for we may not leaue our callings when we please, but the prescribing thereof belongs to God: like as in the fielde, the souldier may not leaue his standing when he wil, vntil he haue a warrant from the Captaine. For as the case standes in one kind of calling, so by proportion in the rest. Nowe in one particular calling, namely in the office of the Levite, the entrance into it, the continuance and the ending of it, is in the wil of God, who prescribes the time whe he must enter, namely, at the age of thirrie yeares; and howe long he must continue, twentie yeares; and when he must end, namely,

ly, at fiftie yeares. And therefore the prescribing of particular seasons and times, of laying downe other callings, is not altogether without the will of God. Hence it followeth, that no man is to lay downe the calling wherein he is placed, til he can say by some warrant, in his conscience, that it is the good wil & pleasure of God, that he shal then resigne & cease to doe the duties thereof any longer.

This rule hath his truth in all things whatsoever whether pertaining to the church or common wealth. And by it we may iudge on the contrary what may be thought of resignementes of callings both ciuill and Ecclesiasticall vpon no other ground but the very willes of men for the attainment of greater wealth, pleasure, and preferment.

To goe yet further in this point. Callings are of two sortes: changeable, and perpetuall. Changeable callings are such as are imposed for a season: as for a yeere or two or longer, and such callings are to be resigned according to the appointment of them that imposed them. But in perpetuall callings the case standes otherwise, and other conditions are required: Neuerthelesse there be foure special times in which such kind of callings may be resigned: first when men are vtterly disabled, either by age or by any incurable

curable disease of body or mind, or by want of giftes; then indeed whatsoever the calling be, either publique or priuate, ciuil or Ecclesiastical, it may be laid downe. When Moses was stricken in yeeres and saw the end of his daies at hand, he called the whole congregation, and telles them that beeing an hundred and fifty yeere old, he was no more able to goe in and out before them, that is, to doe the office of a Iudge, and prince: and therefore resignes his office to Ioshuah, who iudged the people in his stead.

Deut. 34

The second time of resignation is, whē any man is lawfully deposed for a crime or offence committed. Thus the Preists that offered sacrifice before the Lord, if they fell away to Idolatrie, were deposed from the office of the preist, and euer after were imploied in some seruice in the temple.

Exod. 44. 12

The third time of resignements is the time of death: for when God calls vs from this life, we then receiue a discharge frō our particular callings: for after this life the children of God cease from their labours, and in their death begin their perpetual and eternal Sabbath: for the time of this life by Gods commandement we rest every seauenth day, and labour in the fixe: but after we shal continually without ceasing doe that, which now
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for substance we do on the Sabbath day, that is, honour, and praise, and glorify the name of God in euertlasting ioy.

2 Cor. 13. 14. The fourth time of resignation, is at the last day of Iudgment, to them that shal be then alive. That is the general time of all resignements: for as S. Paul saith, Christ Iesus must then resigne his kingdome vp into his fathers handes, and put downe all humane rule, and authoritie, and power: for then ciuill, Ecclesiastical, and oecconomical states and callings, in regard of gouernment, must haue an ende. Yea Christ himselfe, in regard of the manner of his regiment, must giue vp his kingly office, and the execution both of his priesthood, and propheticall office, must the also haue an ende, though the vertue & fruit thereof shal abide for euer. Then there shal be no more Prince nor people, Magistrate and subiect, Master and seruant, Parents and children; but god shal be all in all to the elect. Thus we see the time of resignements, the manner followes.

The manner is, to resigne them in & with the testimonie of a good conscience: which is, when our conscience beares witness, that we haue in the workes of our callings, kept our selues vnblameable, and haue endeauoured in all things to doe the wil of God. Ex-
amples

amples we haue of this in the Scripture. When Samuel was no longer able to iudge the people, he called the whole congregation of the Israelites, protesting vnto them, that he had not taken any mans oxe or asse, receiued any bribes, or done any man wrong, but in all things kept a good conscience. And answerable to his protestation, was the peoples testimonie. And S. Paul, when he drew neere to the end of his daies, saith, he had nowe fought a good fight and kept the faith: and that now it remained onely, that God should giue him a crowne of righteousness, laid vp for all those that loue the appearing of the Lord Iesus. Nowe in the day of iudgement, it shal not suffice, that men and women are found in the works of their callings, (though that is farre better, then to be imployed in the workes of vngodlinesse) I say it shal not suffice; for at the last day, two shal be in the field, in the workes (no doubt) of their callings; yet the one shal be taken, the other refused: two women shal be grinding at the mil, the one shal be taken, the other refused. Therefore, besides the practise of a lawfull calling, care must be had to keep a good conscience to the ende, both before God and men. And thus much of resignements.

The second and last point is, the *Account* that

Rom. 14. 2.

Eccles. 11.

that euery man must make of the workes of his calling. Now that such an account is to be made, it appeares in the parable of the rich man. And S. Paul saith, *Euery man must goe to Iudgement, and giue an account for himselfe.* And Salomon tells the young man ro- uing in his owne waies, that *for all this he shall come to Iudgement.* Fewe are truly perswaded of this last and great account, because it is de- ferred: but we ought to be of better resoluti- on, and prepare our selues for it.

Touching this *Account*, two things must be considered. First, what is the account. Se- condly, how it is made. The giuing of an ac- count is nothing els, but an action of the rea- sonable creature, especially of man, wherein he must be answerable and accountant to God for all his actions, both of his generall, and of his particular calling. And by the law of nature we are bound to this: yea if inferi- our officers in the common wealth become accountable to the highest Magistrates for all their doings, then much more must euery creature become accountable to God his Creator for the duties of his calling wherein he doth him homage and seruice.

There are foure things required in this accompt. I. the presentment of euery mans person before God. I I. The manifestation of

of all the workes that they haue done. III. The examination of them all. IV. The giuing and rendring to euery man according to his workes. For the first; The presentation of all persons before the tribunal of Christ, shalbe brought to passe by the power of god: for as in the beginning, euery creature had his beeing by the word of God, so shal it be in the day of iudgment: god shal but speake the word, and all reasonable creatures liuing and dead, though many thousand yeares before, shall present themselues before him, to giue an account of all the actions done in this life. Secondly, when all men and angels are set before the presence of Christ, then shall euery worke that they haue done be made manifest, euen the most secret workes of all, as *Ecclesiastes* saith, *God will bring euery secret thing to light.* And if any thinke it strange, we must know that God hath bookes of record, wherein all mens thoughts, and words, and deedes good or bad, secret or open, are inrolled. And of these speaketh Daniel, when he saith, that he *saw the Ancient of daies, and the bookes laid open.* We may not imagine that these be materiall bookes, like to the registers of men, or the bookes of Captaines in the field, wherein are set downe the names of their souldiers, and their expences. But by

Eccles. 12. 16

these bookes we must vnderstand, first of all the infinite knowledge and providence of God: secondly, the consciences of men, to testifie of our doings, and be as a thousand witnesses. The third thing that is done in this account, is the triall of euery mans worke, in respect of obedience or disobedience. The triall shall be made by the wil of God, reuealed partly in the law, and partly in the Gospel, which is the rule to discerne good and euill works. The fourth and last action, is the giuing of reward to euery man according to his works. He that hath beene a faithfull seruant, shall heare the voice of Christ saying vnto him, *It is well done thou good and faithfull seruant, thou hast beene faithfull in a little, enter into thy masters ioy.* But he that hath beene vnfaithfull or vniust in the works of his calling, shall heare the same voice of Christ, saying, *Take him, bind him hand and foote, and cast him into viter darknesse.* And thus we see what this account shall be.

Now then, let vs a little search how we may be able, to make a good account before God at the last day. For the doing whereof, we must take a fore-hand reckoning of our selues in the time of this our life. For in common experience we see, that such as desire to make iust reckonings with others, doe rec-

ken

ken first with themselves. In this fore-hand reckoning, three things must be done. First, we must draw out the bill of our receipts and expences. The bills of receipt are framed thus: we must call to remembrance what graces, blessings, and gifts we haue receiued of God, whether temporall or spirituall. For temporal blessings, we must througly be-thinke vs of our peace, health, wealth, liber-tie, and good name, and all things of this kind. For things spirituall, we must consider what knowledge, faith, hope, loue, & repen-tance God hath bestowed vpon vs: as also what gifts we haue receiued for the discharge of our callings: yea of all other things that we haue enjoyed, we must take a iust and ful re-ceipt; for they are the talents of our Lord, and he lookes for a reckoning. This done, we are next to frame our bills of expences: which are nothing els, but large considerati- ons of our owne sinnes, calling them all to our remembrance, as much as we can, whe- ther committed against God or man, with all the abuses of our gifts, all our ignorances, negligences, & frailties whatsoeuer. Trades- men for their temporal estates, keepe in their shoppes bookes of receipts and expences: shall not we then much more doe the like for our spirituall estates? Iob saith, *If he dispute* Iob 9.

with God, he cannot answer one word for a thousand: whereby he insinuates thus much, that he had looked into the whole course of his life, and had found euen thousands of sinnes in himselfe. When the prophet Dauid saith, *Who knoweth the errors of this life?* he signifieth that he had exercised himselfe, in searching out his owne offences and transgressions. *Ezra* could not haue said that *his sinnes*, and the sinnes of the people were as an huge mountaine, but that he first tooke a narrow account of his owne life, and of the liues of the people. And so must euery one of vs doe for all the things that euer we did. The consideration of our earthly matters makes vs know our worldly estate: and so will the consideration of our daily offences, and our spiritual estate, giue vs some light and knowledge how the case will stand with vs, when we shal appeare before the great God of all the world, to giue vp our account.

Nowe when these two bills of our accounts are made, we must consider in the next place, whether we be able to make an euen reckoning with God or no. Thus doing we shall finde that our reckonings will be farre short of that, which God requireth at our handes. Fewe there be that thinke on these things, for men commonly perswade themselves, that al
shal

shal goe well with them at the day of iudgement: and that they shall make a short and easie reckoning, because God is merciful. It is hard to finde men, whose hearts are touched, or their eies open to see and beleue: first, that they must make an account, and secondly, that they are vtterly vnable to doe it; as Iob was, that could not excuse one of a thousand of his offences before God. Let vs therefore labour to see our vneuen & skant reckonings, and to shake off that spiritual drowsinesse, which possesseth our mindes, that we cannot so much as say, what haue I done? and, howe standes the case betweene God and me? And when we haue attained to this knowledge, that we are vnable to make a iust reckoning with God; in the third place, we must cleaue to our suretie Christ Iesus, the onely sonne of God, God and man: and for the time of this life, we must humble our selues before God, and pray vnto him, that he would accept the onely satisfaction of Christ in his death and passion, as a sufficient paiment for all our sins and wants whatsoever: for thus we are taught to pray, *Forgiue vs our debts*. And we must not onely be hearers of these things, but doers also. And the better to perswade vs to the practise of these three duties, let vs consider that this account at the last day, shall be a

Martha

straite account: for as Christ saith, *We must
give an account of euery idle word.* And S. Paul
saith, *The law is an hand writing of condemna-
tion,* that is, a bil of our own hād against vs: for
by the lawe we are debtors to God: and either
we must fulfill the iustice thereof, or els ac-
cording to the tenour of the lawe, vndergoe
eternall iudgement, vnlesse we be acquitted
by the obedience of a Mediatour. If we think
to escape this accōt by absenting our selues,
we are deceiued; for then not so much as one
man in all the world shall be wanting. Many
shall then wish with all their hearts, that hills
and mountaines would fall vpon them, and
grinde them to powder, that they might be
hidde from the presence of the Lord. But
that will not serue. All without exception
must needes come to this account, not one
shall be freed. And we may not thinke that
Christ will either not knowe, or not remem-
ber our particular offences. We vse to make
faire weather with men, and to keepe close
our doings from the eies of the world, but the
Lord will descrie our most secret sinnes: in
him is no want of knowledge, or discerning:
he can finde out Adam, though he be in the
thicket of Paradise, and descrie him in the
middest of his figge leaues. At this great day
of account, euery secret thing shall be made

ma-

manifest. What shall we then doe? some will
plead, that they are no great sinners: they are
no whoremongers, no adulterers, nor blas-
phemers, nor theeves: & therefore they hope
to make an account good enough. But (alas)
this is a fond and poore excuse, for the wages
of the least sin, is death. And he that breaketh
the law but once, and that in thought onely, is
guiltie of eternal condemnation: and there-
fore it wil not goe for paiment, to say we are
no great sinners, as other men be. What then
shal we say? that we haue walked in our cal-
lings, & alwaies had a good meaning, & did
no man hurt, and therefore we hope that
God wil be merciful? This indeed is the cō-
mon excuse, but it is no sufficient paiment
with God: for as S. Iohn saith, *The axe is laid
to the roote of the tree: & he saith not further,*
that euery tree shal stand which bringeth not
forth bad fruite; but, euery tree that bringeth
not forth good fruite, shall be cut downe and cast
into the fire. In a word, let vs deuise what we
can, it wil not serue the turne. Wilt thou make
vp thy reckoning with almes deedes, & good
workes, according to the opinion of many
that looke to be saued by their workes? but
they are no currant paiment in this account,
because one breach of the lawe marres all the
good workes we doe. And he that wil be ius-
tified

fulfill the law, is bound to fulfil the whole
law, and labour thereof. Beside this, the best
works we do, are in themselves defiled in
the sight of God. What then shall we doe? shall
we vndergoe the curse of the lawe? some of a
desperate minde say, if the worst come, there
is but one out of the way: but farre be it from
vs, thus to thinke or speake: for the curse of
the law, and the wrath of God, is most hor-
rible, and eternal, without rest or ease. All the
fire in the world laid together, is but Ice in re-
gard of that spiritual and eternal fire of hell.
Thus then hauing turned our selues every
way, and finding no helpe in any thing, we
must flie vnto our suretie Christ Iesus, who
was content to stand in our roome vpon the
crosse, and there to shed his blood for the re-
demption of our sinnes.

Thus in this life, while the day of grace re-
maineth, are we to make a fore-hand recko-
ning with our selues, in our own persons: ne-
uer resting, til we haue assurance in our con-
sciences, that the bookes in heauen are can-
celled, and that God is content to account of
Christ his satisfaction, as a paiment for our
sinnes. And this beeing done, we shall be able
to make a good account before the Lord, at
the last day of iudgement.

FINIS.

Adieu rō bñ.

